

Notes
CSB

HISTORICAL NOTES C.S.B.
COLLECTED BY THE REV.
ROBERT J. SCOLLARD, CSB



Vol.
28



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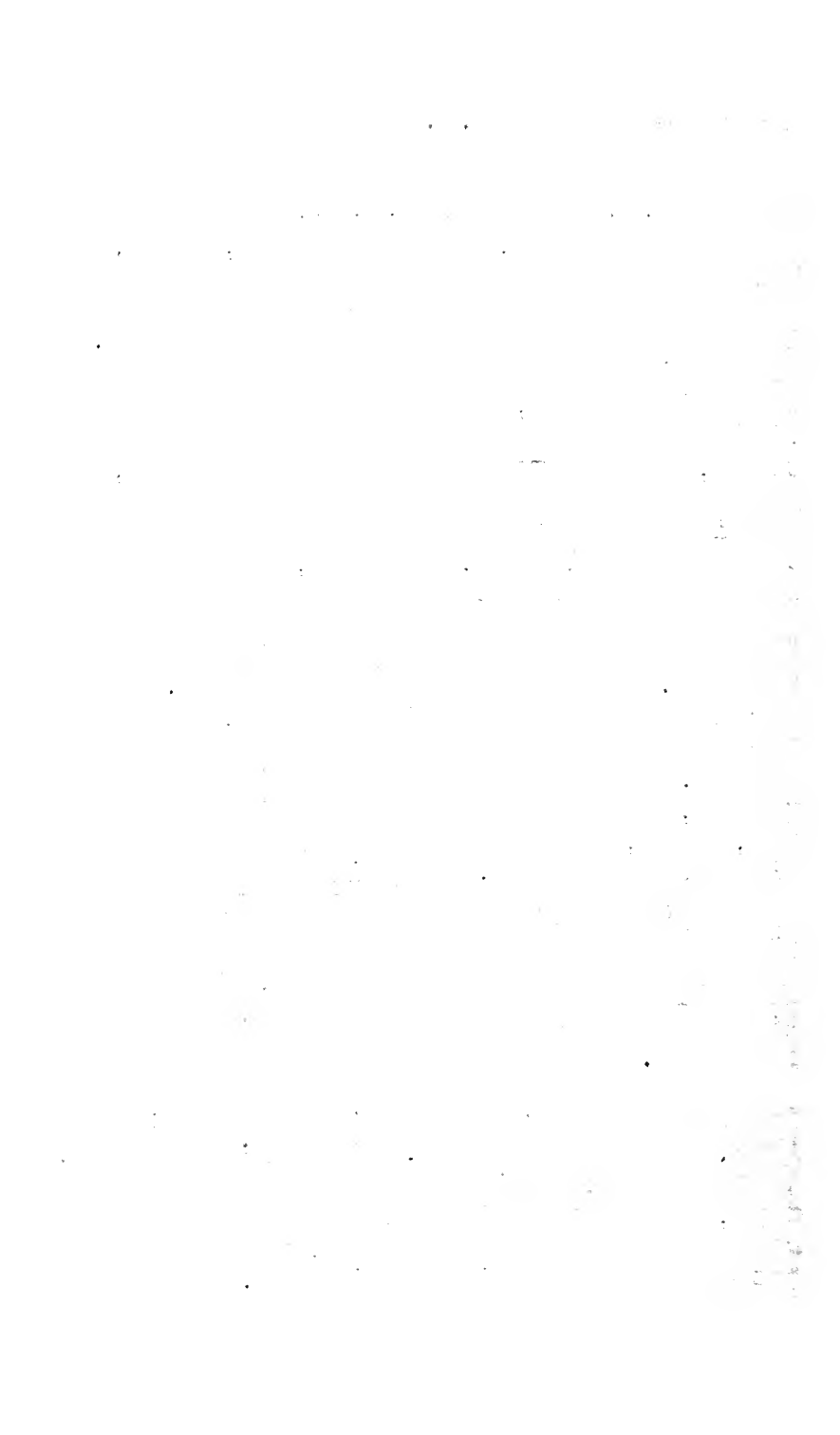
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Father J.E. McGahey, C.S.B., died nearly eleven years ago, on December 2, 1945, but the memory of him is as clear and sharp today for those who knew him as if he had left us only a few weeks ago. How is it possible to describe this extraordinary man, certainly the most vivid personality I have ever encountered, to anyone who did not know him, and how can anyone meet the expectation of his devoted friends who are bound to be dissatisfied, as I am, with even the warmest tribute?

There has never been anyone like Father McGahey. If one could think of Dr. Markle as a steady guiding star, Father McGahey should be likened to a blazing meteor, shooting across our line of vision, dazzling us by his bright light and, alas, all too soon burned out in his swift passage. Physically and mentally Father McGahey lived for years at a tempo which no ordinary man could have sustained for even a few months and died having accomplished in a short life more than most people do in twice the time.

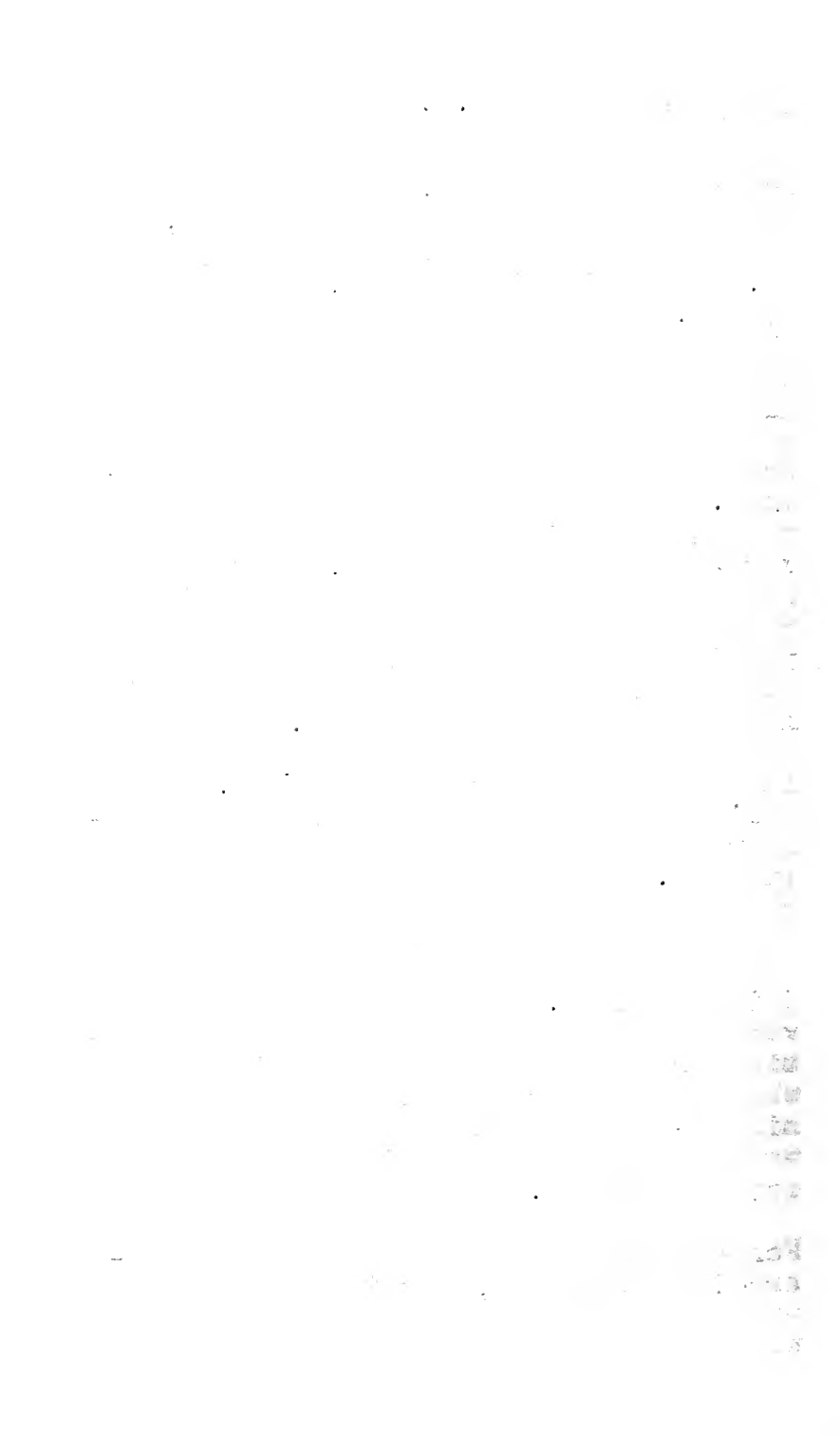
Father McGahey was born in Toronto in 1902, and attended St. Michael's College. A great athlete in his undergraduate days, he left behind him a legendary reputation as a football player when he entered the Basilian novitiate. He was



ordained in 1928 and, already recognized as a great influence with students, he was immediately appointed principal of St. Michael's High School, young though he was. It will be no surprise to those who came to know him in Saskatoon that in this important post his energy and his zeal soon outdistanced his prudence and that within a few years he had worked himself into a dangerous breakdown. Released from academic work for a time and assigned to parish work at various points in Ontario, he rapidly regained his health and his zest in a variety of practical situations which provided him with invaluable experience and a fund of fascinating stories which lasted the rest of his life.

In due course he returned to St. Michael's College as a professor of philosophy and was so engaged when war came in 1939. There was a great scarcity of chaplains in the early days of the war and he was so obviously suited for the work that his superiors released him to join the army. He was attached to various units and finally to the Christie Street Military Hospital in Toronto where he heroically attempted to do single-handed a staggering volume of work which was later divided among four chaplains.

For eighteen months he followed an incredible schedule, working between



nineteen and twenty hours a day, regularly going to bed about 1 a.m. and getting up about 5:30 a.m. No one else could have carried theis superhuman burden as long as he did but the inevitable ultimately happened. He awoke one night feeling some distress which in his own brisk way he decided was simply indigestion and which he proceeded to treat with his usual remedy, getting out of bed and touching his toes ten times! Unfortunately he was suffering a severe heart attack and it is astonishing that he did not drop dead on the spot. However, he survived his own treatment to be correctly diagnosed shortly after by one of the young internes who happened to pass by his room and who at once secured the necessary emergency assistance. Six months in the hospital under rigid control seemed to repair most of the damage to his heart and he was able to get around once more but it was clearly impossible for him to continue in the army.

He was boarded out of the service and warned by his doctors that with care he might live another twenty years but that if he returned to anything like his former activity he could not expect to survive more than five years, an estimate which in the event proved to be remarkably accurate. Neither Father McGahey nor his superiors had much confidence that he could adjust his routine to the necessary level but in the hope that a new environment might make it



easier for him to try to conform to the advice of his doctors he was transferred to St. Thomas More College in 1941 with limited duties, first as a teacher of philosophy and later as a teacher of English as well.

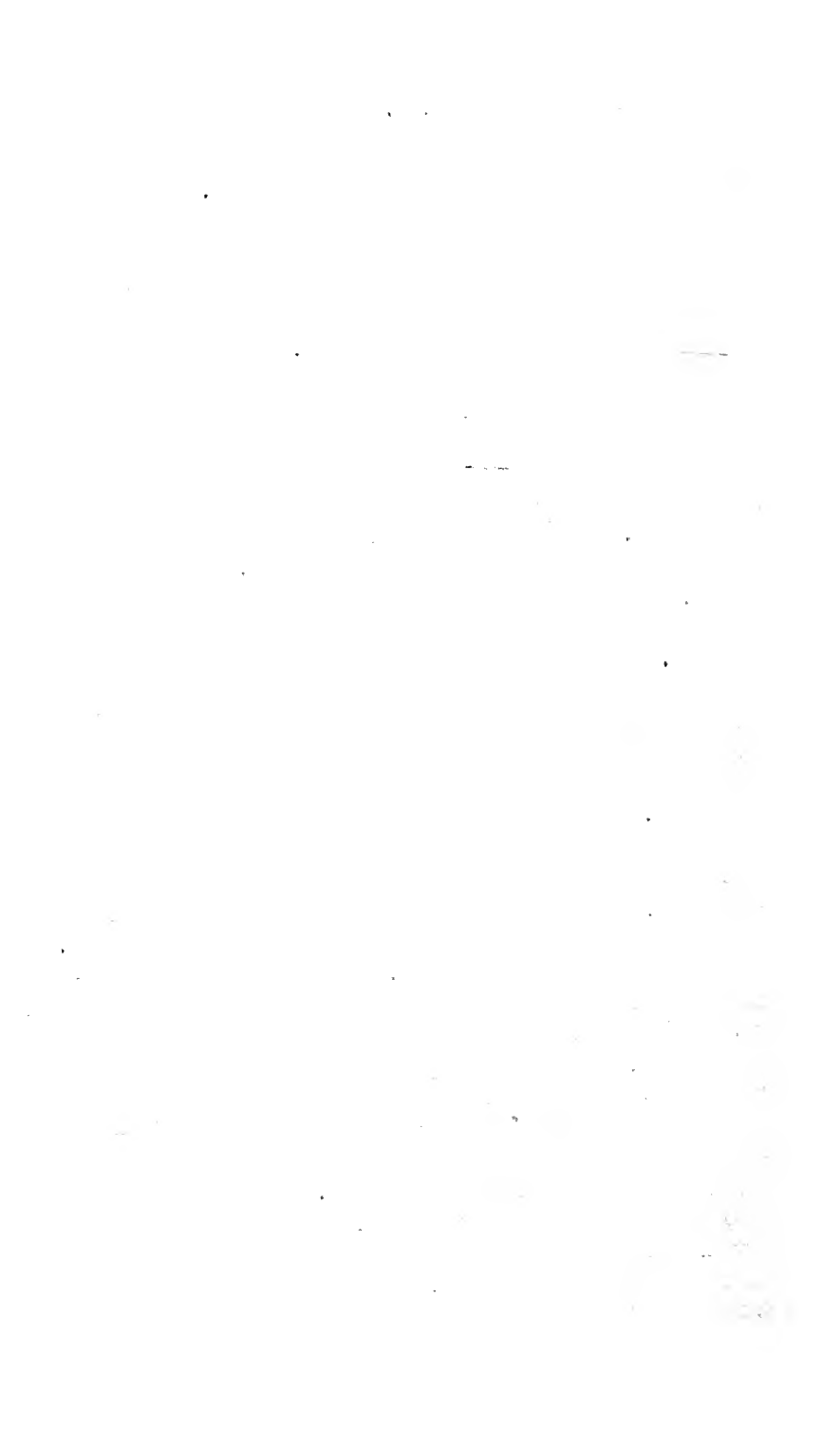
He was very happy in Saskatoon and his four short years here were in many ways the most fruitful and satisfying in his life. Although he was supposed to be a semi-invalid, he made no such impression on anyone who met him. He was delighted with his students and spent much time with them in the club rooms, brewing a villanous brand of black coffee in a battered percolator which he constantly replenished as the afternoon or evening wore on in brisk discussion on almost any subject of academic or current interest. His keen wit, rapid delivery and great versatility and subtilty made any conversation or discussion with him a fascinating experience and there were few students or professors who could tear themselves away from him for even an important engagement once he was in full exposition of some favourite theme.

Even his ordinary lectures were masterpieces of oratory and many students not registered in his classes made a practice of slipping into the back row just to hear one of his astounding performances. I often saw other students, unable to get into the classroom, standing at the door and listening as his



voice came through the transom. The rush of his conversational delivery was even more pronounced when he lectured and there was something quite overwhelming about the peroration with which he usually finished. All these qualities were still more in evidence when he preached, and a sermon of Father McGahey's was logic on fire and an almost shattering experience which left the ordinary congregation quite stunned. At his best, and he was rarely below it in the chapel at St. Thomas More, he was the most impressive and the most moving preacher I have ever heard.

For three years Father McGahey sustained his activities without apparent difficulty and with only minor setbacks in his health. It was magnificent but it could not last and in his fourth year there were signs that he was feeling the strain, although he showed great skill in concealing his problems from others. He began to leave St. Thomas More College half an hour early for each lecture, stopping every hundred yards or so on the way, apparently to talk with some one but really to rest and by such devices he carried on until the mid-term without his students realizing how limited his strength was. He was quite calm about the problem, shrugging off preliminary warnings which would have terrified most men, as I once learned when I was serving his Mass one morning



with no one else in the chapel. Suddenly I noticed that all his usual gestures were strangely restricted, that he was moving little and with great caution, and that his voice was tense and low. I suspected that he was enduring another heart attack and I wondered desperately whether I should try to persuade him to interrupt the Mass while I went for assistance. As I waited from minute to minute unable to make up my mind and afraid that he might suddenly collapse, he continued with the Mass and finally finished it. I at once taxed him with my suspicions and he admitted that I was right and that he had just suffered an attack more severe than any other since the original, but he remarked that he had been quite sure that it was not the final one and that in the circumstances he was determined to carry on as long as he could. "When the last attack does begin, I will know it," he said, "and will act accordingly."

This wonderful spirit sustained him for many months but early in 1945 he realized that he could not possibly finish the term and with great reluctance, he discolsed his plight to his superiors. It was agreed to send him away from Saskatoon at once, without any advance warning to his friends or his students, since he could not face the strain of saying goodbye to all those whom he held in such deep affection and who esteemed him just as greatly. And so, without a word of farewell to any of us,



he went down to the station and returned to Toronto. When the news spread through the university the next day, there was profound gloom among the students and great disappointment among the professors with whom he had become a great favourite. It was two or three weeks before spirits rose again in the Newman Club to which he had been especially devoted and with which he had done his best work. Anyone who believes as I do that the Newman Club at the University of Saskatchewan is the best in Canada will also know that most of the credit belongs to Father McGahey who gave the club an impulse and a tradition which it has never since lost. Certainly its members realized what they had lost in 1945 and showed it in the many individual messages which they sent to him.

For a short time it seemed that his transfer from Saskatoon would be beneficial. He had a good holiday for some months in the United States and in the fall he returned to St. Michael's and seemed able to resume some activity. He had always shown a keen interest in play production and he began to follow the rehearsals of the college dramatic society. With several friends he attended the Grey Cup game which he greatly enjoyed. The next night, December 2, 1945, he was analyzing the game for the benefit of one of his friends, a sports writer in Toronto,

who was preparing a special article and who valued his opinion, when he suddenly broke off the discussion and sent his friend rushing for his confessor and his doctor — in that order. His confidence in his own intuition was quite right. It was the last attack and he died within a few hours.

He would have been surprised had he been able to read the editorial tributes to him which appeared in various Catholic papers across the country, for he was better known than he realized. In Saskatoon "The Sheaf" saluted him in a special editorial as the friend of every student and as the ideal professor. His funeral was in Toronto but a Requiem Mass was celebrated for him by Bishop Pocock on the same day in St. Thomas More College. The chapel was crowded with students who almost without exception came forward to receive communion, a spontaneous and instinctive tribute which he would himself have most appreciated.

No, there was never anyone like Father McGahey, and Newman alumni who were at the university between 1941 and 1945 will never cease to be grateful that they had the chance to know him. When they get together from time to time the talk always comes around to him and it

becomes clear that for most of them he remains the greatest single influence for good in their lives.

(Transcribed from the Chelsea Annual Vol. 1 (1956) p. 115-120. The Chelsea Annual was published by St. Thomas More College, Saskatoon, and Dr. Leddy contributed short biographies of Dr. W.B. Markle and Father J.E. McGahey in an article entitled, "Two Great Priests: A Tribute".)

Father Henry Carr
October 28, 1961.

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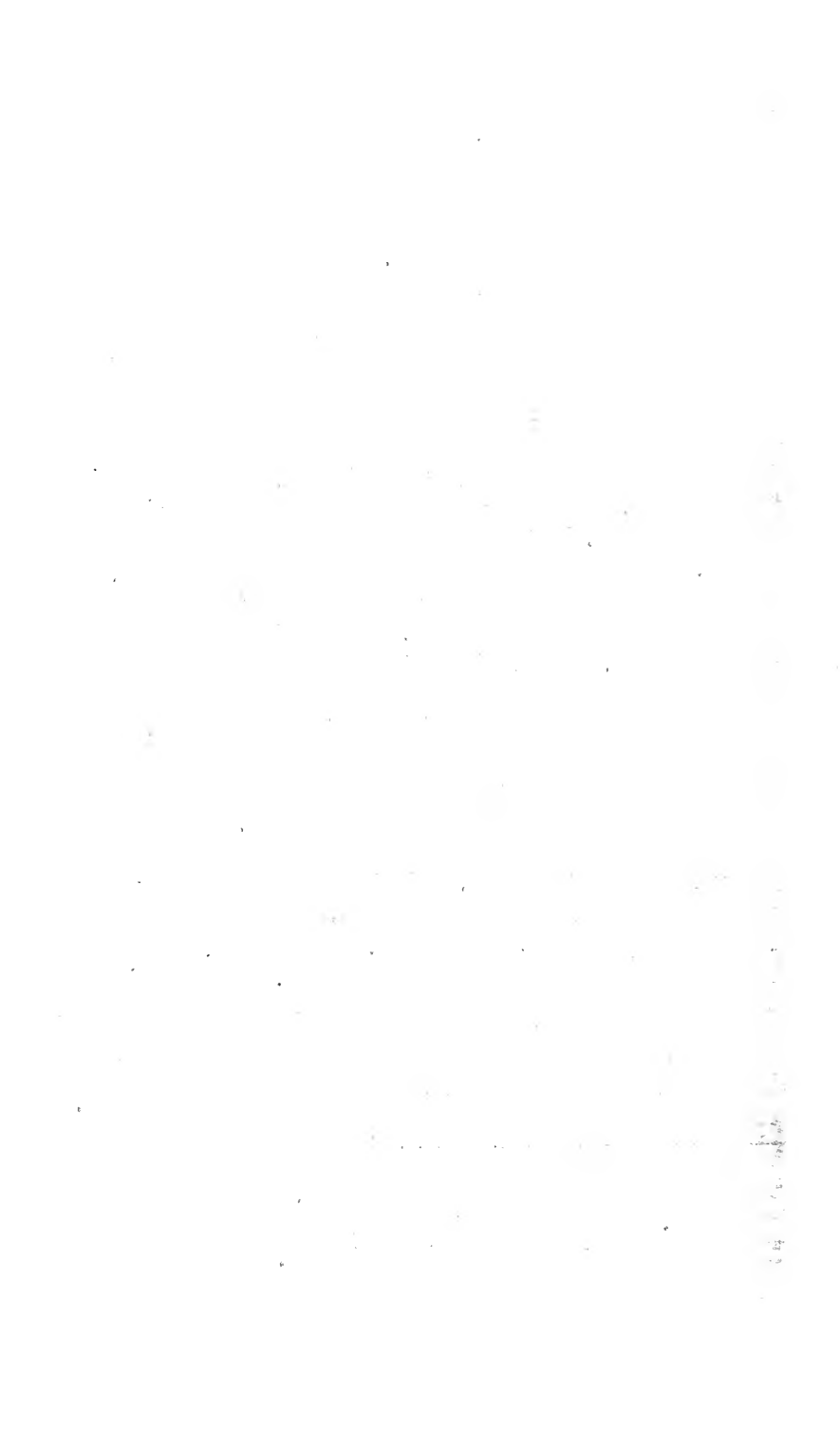
ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

October 28, 1961.

Dear Isabelle.

I have been to the hospital, St. Paul's Hospital. Came home yesterday, Friday October 27. I am still wobbly on my feet. Did not say Mass this morning, nor will tomorrow morning, not until I am steady on my feet. But I am well, thank God. My! it did look good to see the now-capped mountains from my bed in my room, overhung with rain clouds.

It was good to get back home. I will try to tell you what happened. Two weeks ago last Wednesday night I went to bed about ten o'clock. I had had a very severe cold, even for me. I did not think anything of that. Anyway, I went to bed that night about ten. I don't think I fell asleep at all. I may have. About eleven I got up to get a drink from the tap in my bedroom. Before I reached the tap I slumped to the floor. And I could not get up. I crawled on the floor over to the wardrobe and tried to raise myself to my feet. My arms were strong. I felt if I could get on my feet I would have been all right. I raised



Father Henry Carr
October 28, 1961.

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myself a foot or perhaps two feet, and fell to the floor. I tried somewhere else and the same thing happened. I suppose the explanation is, as it turned out later, my mind was wandering and I did not know what I was doing.

I kept trying and trying to raise myself and could not. Time and again I would raise myself a little, and fall again. I crawled around half the room doing that. I was at it that way all the night, on the floor. Toward morning I got the idea I had to open my door and light a light, so the other priests would see and discover me. It never entered my mind to knock on the wall and bring Father Oliver in. I could have done that in two minutes. About five o'clock I managed to crawl around to the door and open it. then I managed to get a light lit, and with the light lit I managed to get back into bed.

Father Garvey came, phoned Dr. Kazun and in no time at all I was in 243 in St. Paul's Hospital. I was a sick man. Never before in my life was I so near death's door, through sickness. I had pneumonia, a temperature of 104. And that was with the thermometer placed under the arm. They say it registers one degree less than when it is placed under the tongue. My mind wandered and I was irrational. Sometimes I was aware of myself. I would say something and



Father Henry Carr
October 28, 1961.

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other words and sentences would come than those I intended.

Orders were given to all on the floor that I was strictly a bed patient and on no account was I to be allowed out of bed. At first there was no need of that. I knew I had not the strength to get out of bed. I wore a pneumonia jacket all the time I was in the hospital.

They tell me hardly anyone, including the doctors, thought I would live. Dr. Kazun called in Dr. Gillis, a heart specialist. From then on the two of them had charge of me.

Apparently I responded to treatment and very quickly. My whole worry was to get back home and teach my class. I still don't know what happened to me. I have not yet had a chance to talk over that with the doctor.

As I told you, just before it happened I had a bad cold. Then I had been working very intensively on my course for about three weeks, as hard or harder than I had ever worked before. I was at my desk and may not have had anything to do with it. I don't think the doctors thought it had.



Father Henry Carr
October 28, 1961.

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It is Monday now. I taught my class this morning, enjoyed every minute of it. I am still rocky on my feet and stagger as I walk. It struck me yesterday that maybe I would never regain steadiness on my feet. Father Moylan was like that for years before he died. It would not be much to put up with. I have not said Mass yet. Decided I would not try to say Mass until I could walk straight. Please God, I will try tomorrow.

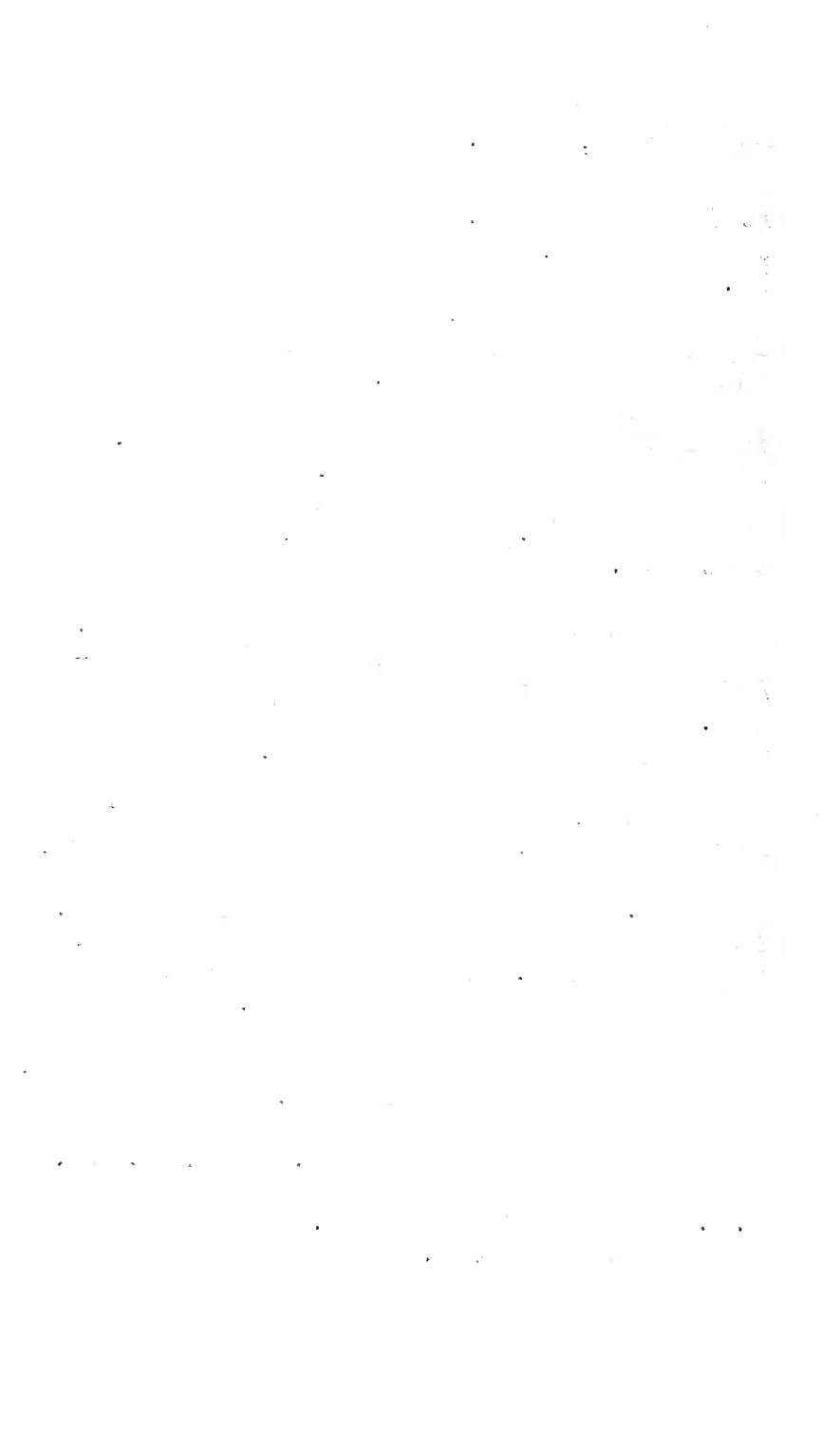
Father Allen is still in the hospital. Father Garvey was stricken with a penicillin reaction and was in the hospital too. He is back home now and is taking over Father Allen's classes.

By the way, they gave me penicillin for two weeks. That is about the story, except for the little difficulty about walking. I seem to be as well as ever. It is strange why God should leave me. He knows best. I won't be able to answer letters for some time.

With every best wish and earnest prayers,
always in Our Blessed Lord.

H. Carr, C.S.B.

P.S. Tuesday October 31. I said Mass this morning.



Father Henry Carr
October 28, 1961.

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Patent medicine arrived safely. Thanks ever so much. It will hasten my recovery.

(Transcribed from the original sent by Father Peter Mosteller to Father Robert Scollard and later deposited with the letters of Father Carr in the Archives of St. Michael's College. Father Mosteller sent the following note, post-marked June 26, 1965: "Came across this letter Fr. Carr sent to my mother and thought I would forward it to you as I know several people are working on his writings. You may already have a copy but if not, it may add a bit of information. The "patent medicine" referred to in the P.S. is "code" for Crown Royal <whiskey> which my mother used to send him at infrequent intervals. Am just about ready to be on my way. Moving!! What a task! In Christ, P. Mosteller." Father Mosteller was being transferred from St. Charles College, Sudbury, to St. Basil's Novitiate, Pontiac.)



Sister Marie Genevieve Walsh
August 22, 1965

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Saint Mary Convent
610 West Elm Avenue
Monroe, Michigan 48161

August 22, 1965.

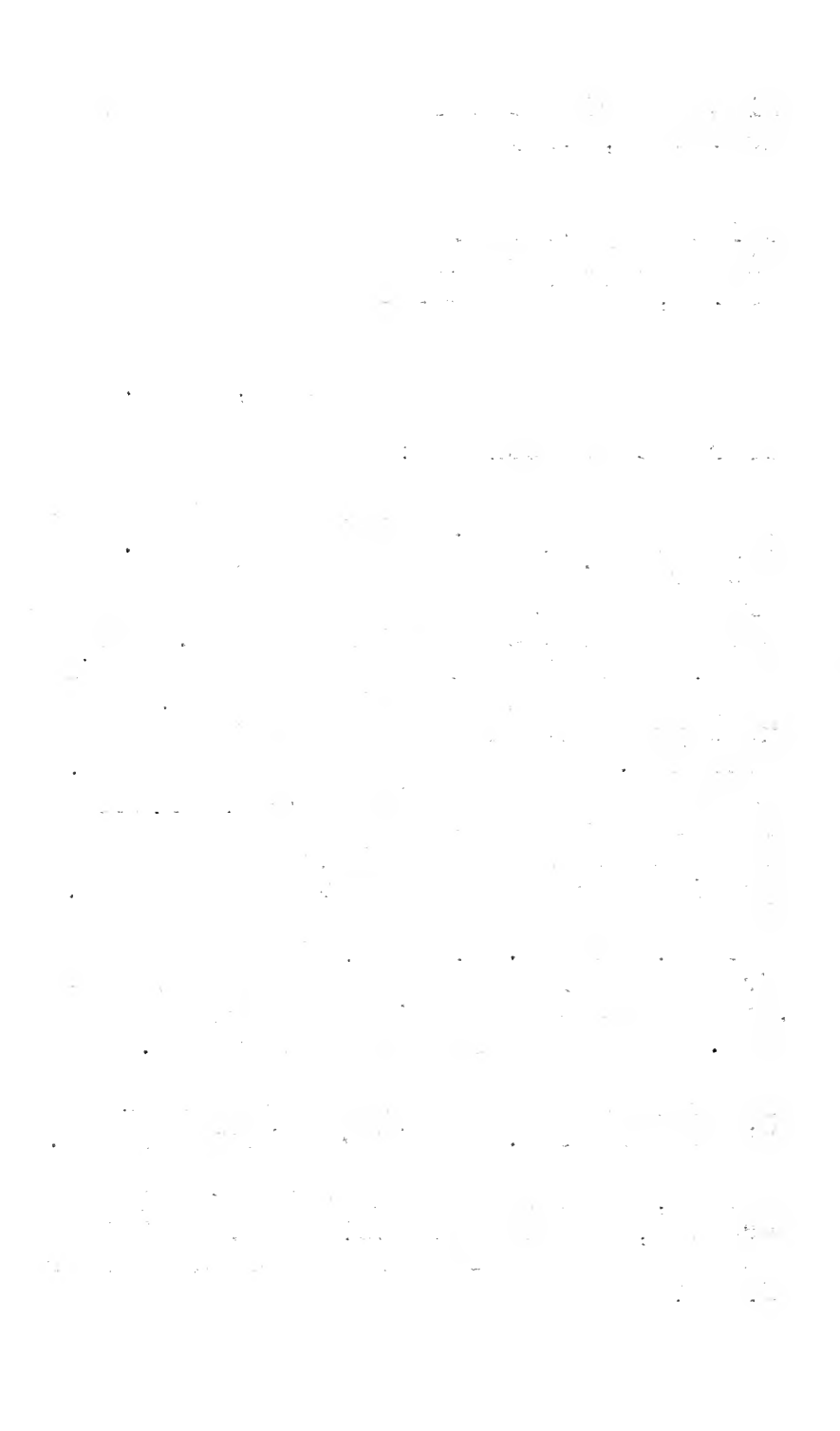
Dear Father Scollard:

Thank you for sending Father Oliver's letter on to me. All Father Joe's and Father Frank's friends are my friends and I treasure the friendship of all the Basilian Fathers. In fact, I consider it an honor to know so many grand noble Basilian Fathers. I hope you will all have a glorious Eternity. Please pray that I will too, and I do hope that I'll have at least one hundred Basilian Fathers at my funeral singing the Solemn Requiem and praying hard for the repose of my soul.

Father, on Jan. 5, 1965, I was moved from Marygrove Infirmary to the Motherhouse Infirmary so I'll be here until I die. I had a stroke ten years ago.

I received a grand letter from Archbishop Flahiff. He is a saintly priest.

Father, when the new Basilian ^Annals are out, may I have one? What Basilians were ordained with Father Joe and Father Frank?



Sister Marie Genevieve Walsh
August 22, 1965

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Whenever you are near here, I hope you will visit us. I, too, was glad to see you at the cemetery.

Respectfully,

Sister Marie Genevieve,
S. of Mary

P.S.

Father, any itmes of interest you have on hand regarding dear Father Joe and Father Frank will you please send me a copy. Even any pictures or write-ups.

Enclosure

Dear Father Scollard,

I'm listing all our family names and addresses so you will have them in case I die soon.

1. My sister, Mother Christine, O.S.U., was the oldest of the family, an Ursuline of Chatham, died in 1948.
2. Father Joe was next, died in July 20, 1965. Father Joseph Basil Walsh.
3. Sister Marie Genevieve, IHM, Monroe, Mich.
4. Veronica K. Walsh, 9333 East Jefferson Ave., Detroit 14, Mich.

the following table, which is based on the results of the analysis of the material from the various sites, and which shows the relative frequency of the different types of pottery found.

TABLE I.

Relative frequency of the different types of pottery found at the various sites.

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The results of the analysis of the material from the various sites, which are given in the following table, show that the relative frequency of the different types of pottery found at the various sites is as follows:

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Sister Marie Genevieve Walsh
August 22, 1965

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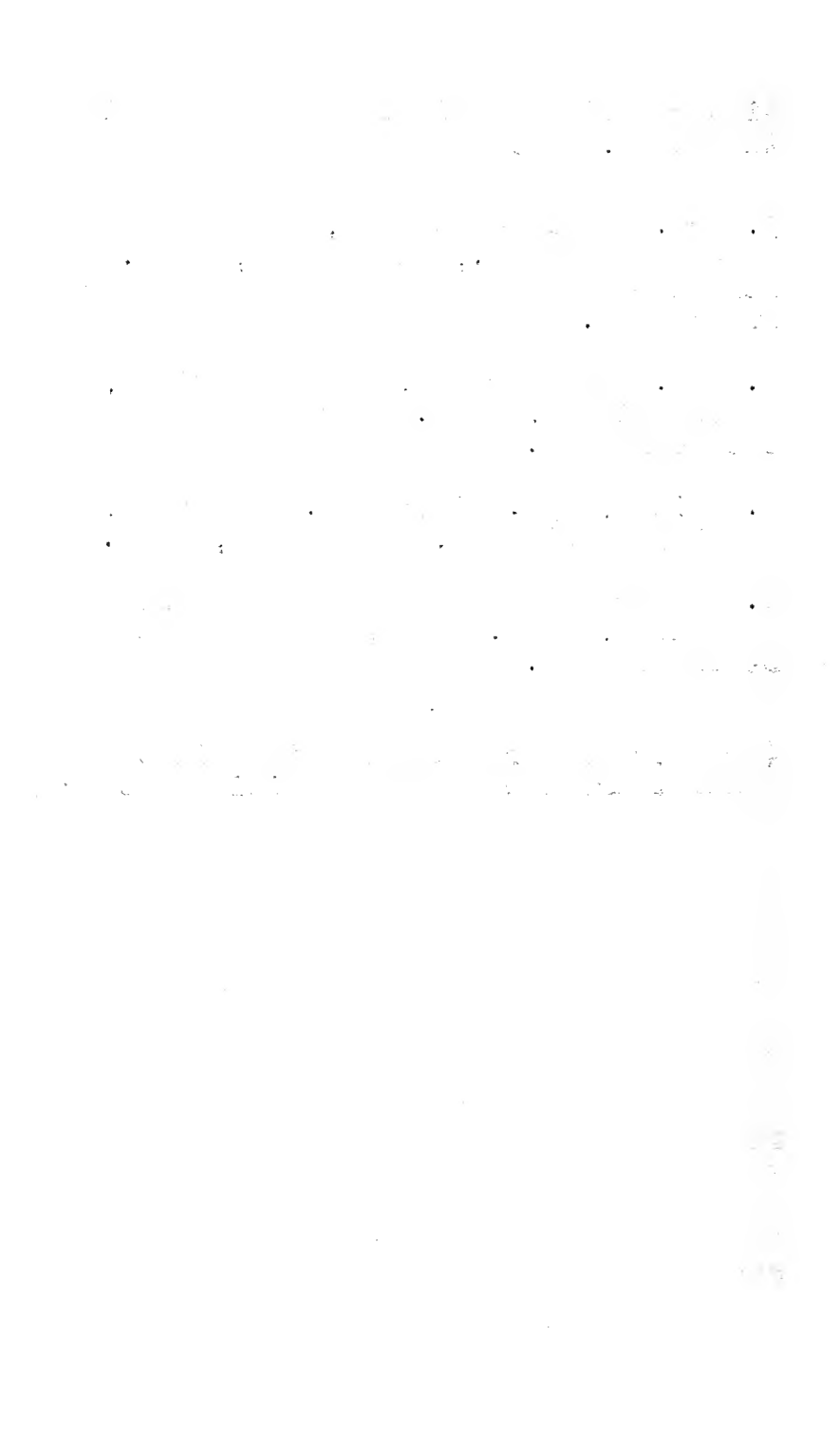
5. Mrs. Ursula Mc^Donnell, 9333 East
Jefferson Ave., Detroit 14, Mich.
Her husband died the year after Father
Frank died.

6. Mrs. Zita Carroll, 5920 Courville,
Detroit 24, Mich. Her husband died
two years ago.

7. (Hilda) Mrs. Vincent C. Mc^Donnell,
4323 Kensington, Detroit 24, Mich.

8. Father Francis Anthony Walsh died
June 9, 1952. He was the youngest
of the family.

(Transcribed from the original in the
General Archives of the Basilian Fathers)



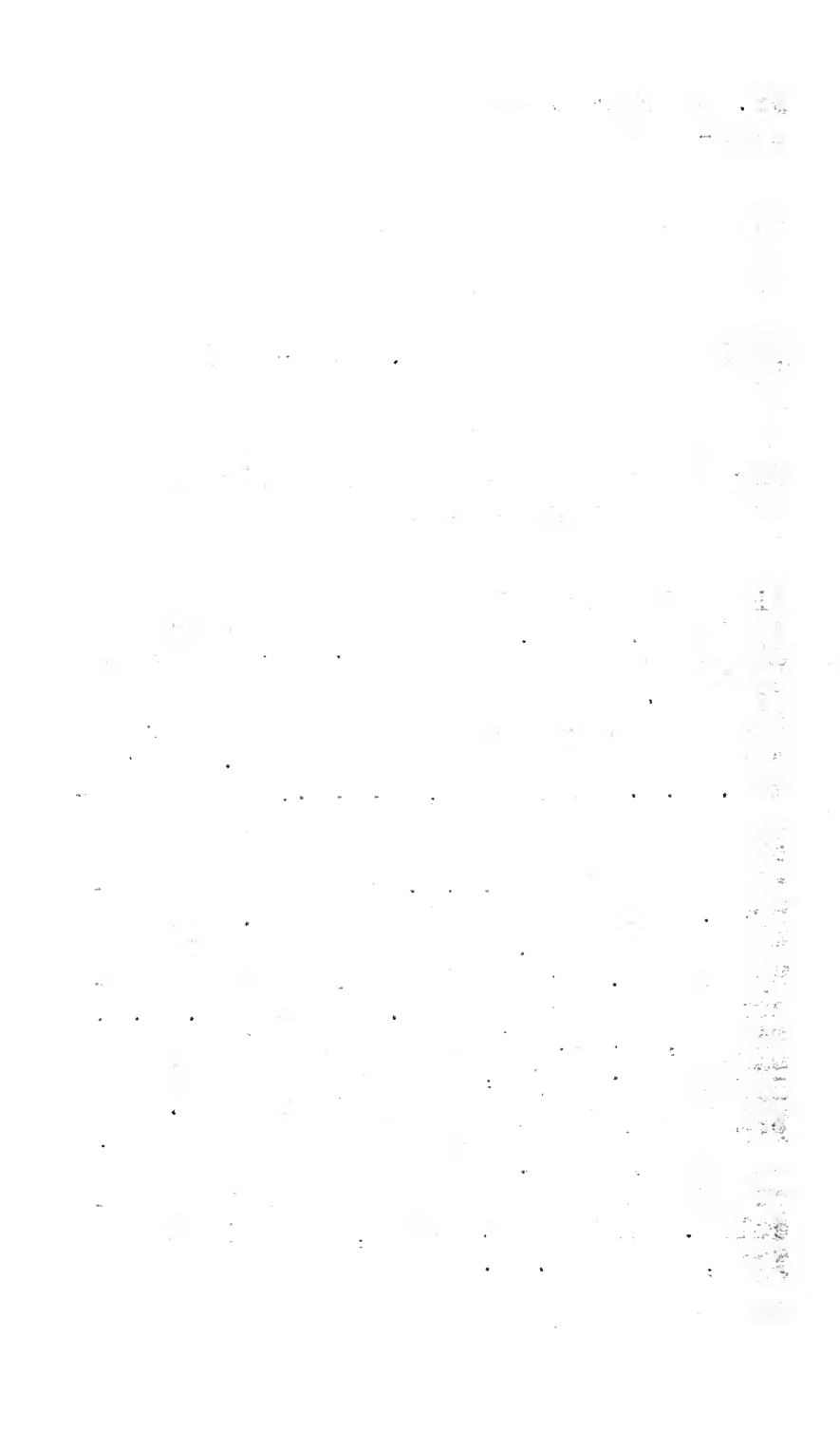
A SHORT HISTORY

SAINT CHARLES COLLEGE, 1951-1965

b y

Gerald Kruk and Joseph Kaspariumas
(Grade XII)

Since its erection in 1929 and up to April 13, 1951, the present Basilian residence was a Children's Aid Society shelter. On that date it was sold to the Basilian Fathers of Toronto for establishment of a high school. Very Rev. E.J. McCorkell, C.S.B., was superior general of the Basilian Order at the time and under his direction the first staff of S.C.C. was sent to Sudbury. It was comprised of Fr. Matthew Mulcahy and Fr. James Cashubec aided by Messrs. Brian Higgins, Norman Iversen and Edward McLean. Most Rev. R.H. Dignan, D.D., Bishop of the diocese of Sault Ste. Marie, blessed the college and declared it officially opened. The first enrollment consisted of 74 boys, all in grade 9. Each member of the staff taught the entire grade 9 curriculum. Tuition in this, the first year, was \$75.00.

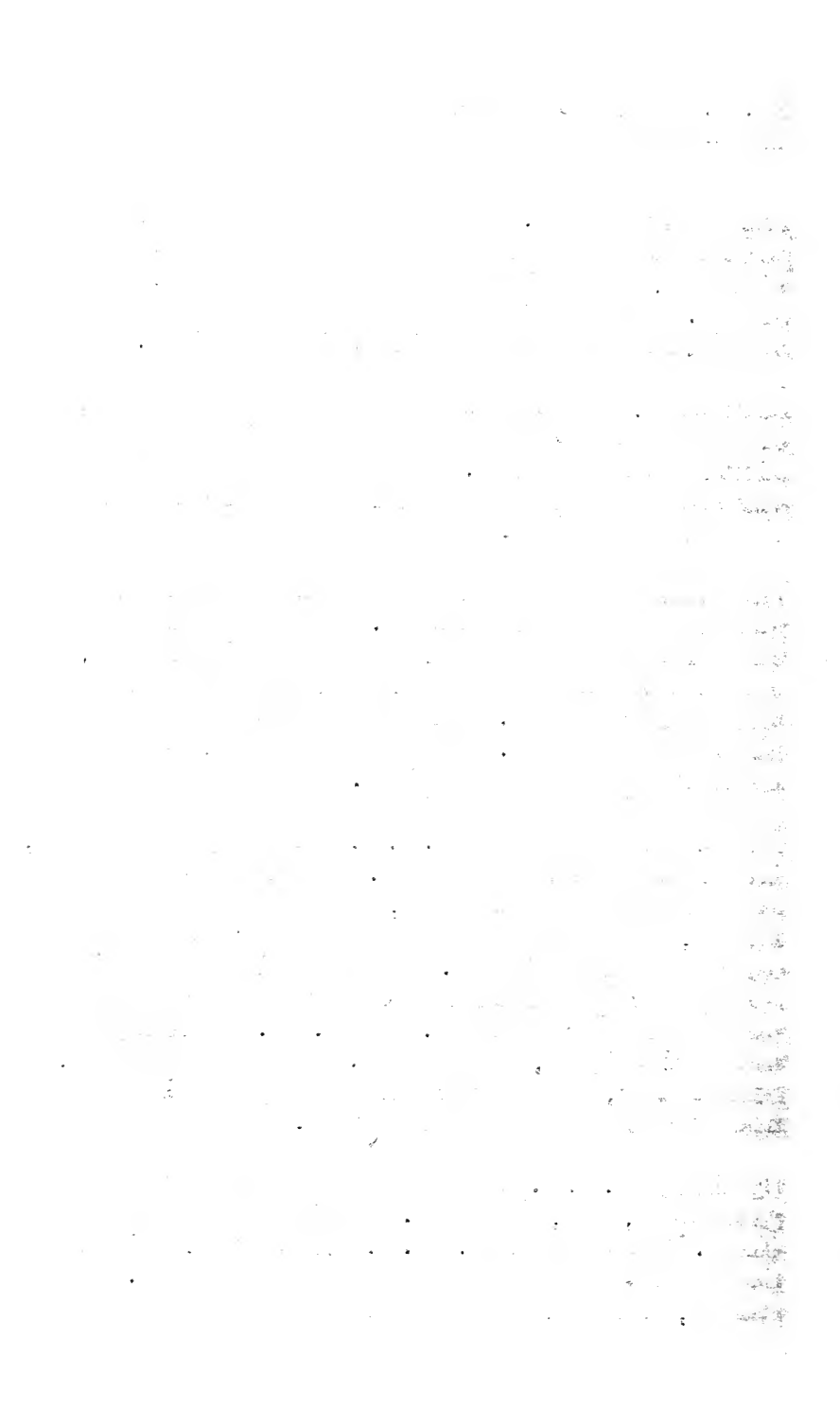


The name of St. Charles was chosen to honour the memory of Father Charles Vincent, a member of the pioneer staff of St. Michael's College and the first Basilian ordained priest in America. It was also chosen to honour Charles Borromeo, an outstanding scholar at the time of the Council of Trent in the sixteenth century. Scarlet and gray were chosen as the official colours of the new college.

The building itself consisted of three stories and a basement. Two large classrooms were made in the main floor, space for two more were available on the floor above. On this floor was also the chapel. The basement contained lockers and a gymnasium.

In September 1952 S.C.C. had 123 students, in grades nine and ten. Four classrooms were in use that year, two on the ground floor, one on the second floor and one on the third floor. A campaign to raise money for a sixteen classroom building was being organized. Rev. M. Mulcahy was principal, with Rev. Fathers Warren, Silvester, Cashubec and Lally making up the remainder of the staff.

By 1953 S.C.C. had 155 students in grades 9, 10, and 11. Tuiton was now \$100.00 Very Rev. J.C. Humphrey, Vicar General of the Diocese of Sault Ste. Marie, turned the first sod for the new

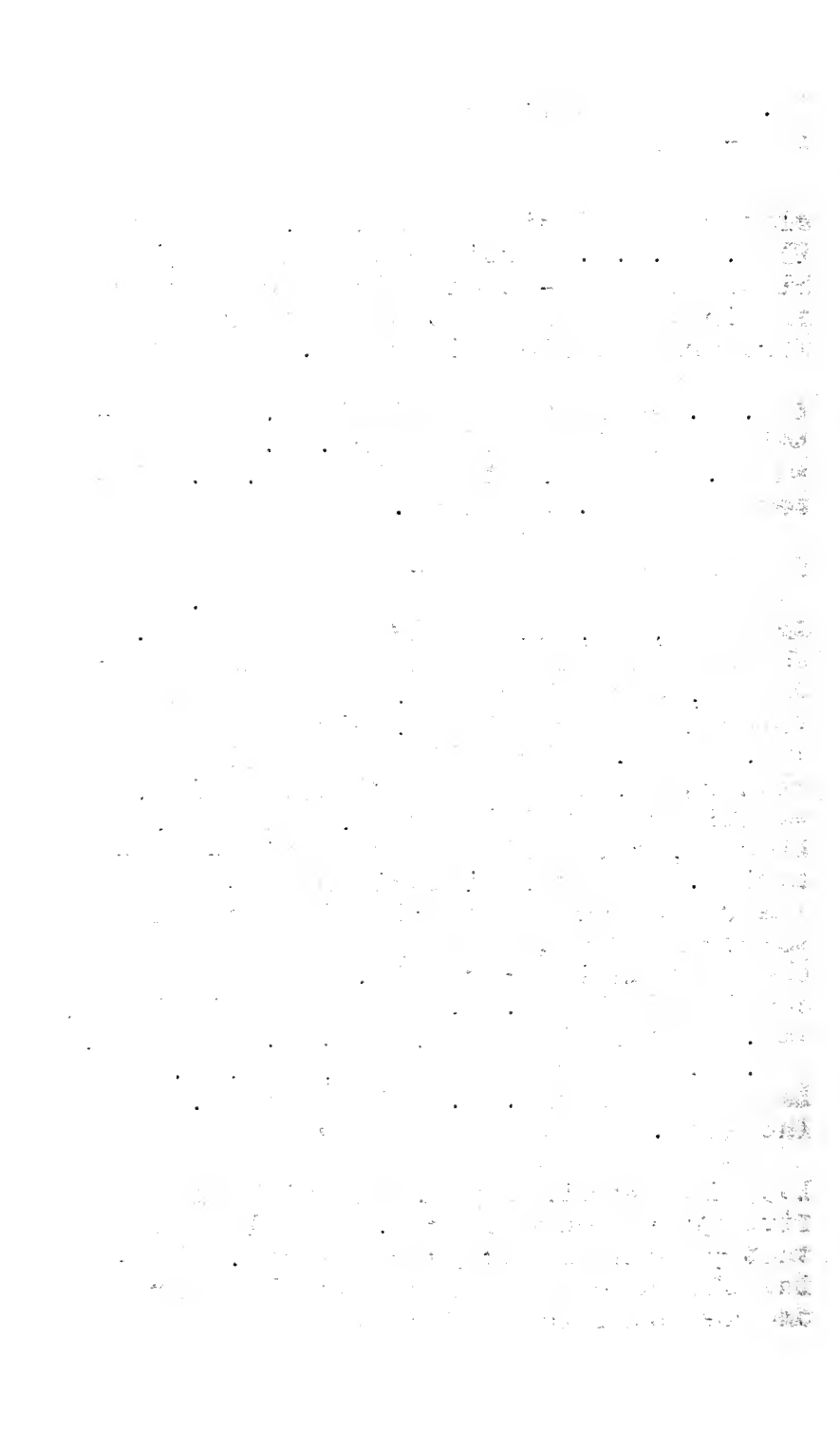


classroom building on Friday, September 11th. S.C.C. participated in the Nickel District Inter-Scholastic Sports Program and in 1952 won the C Class aggregate Northern Ontario Ski trophy.

Rev. M. Mulcahy was principal. New appointments included Messrs. P. Mosteller and D. Furlong, along with Rev. G. Silvester and J. Cashubec.

Two hundred and fifty-eight students were enrolled in the Fall of 1954. Grades 9, 10, 11 and 12 were offered. The new school was solemnly blessed on Sunday, September 12th, by the Most Reverend Hubert Dignan, Bishop of Sault Ste. Marie. The building had eleven classrooms, two science laboratories, a manual arts training room, a chapel, library, cafeteria and gymnasium-auditorium. One room in this new school was rented to the public High School Board and was used by 35 students from the surrounding Township. The staff consisted of Rev. M. Mulcahy (principal), Rev. George Silvester, Rev. J. Cashubec, Rev. T. Lawlor (treasurer), Rev. F. Lally and Messrs. C. Malone and A. Knowlton.

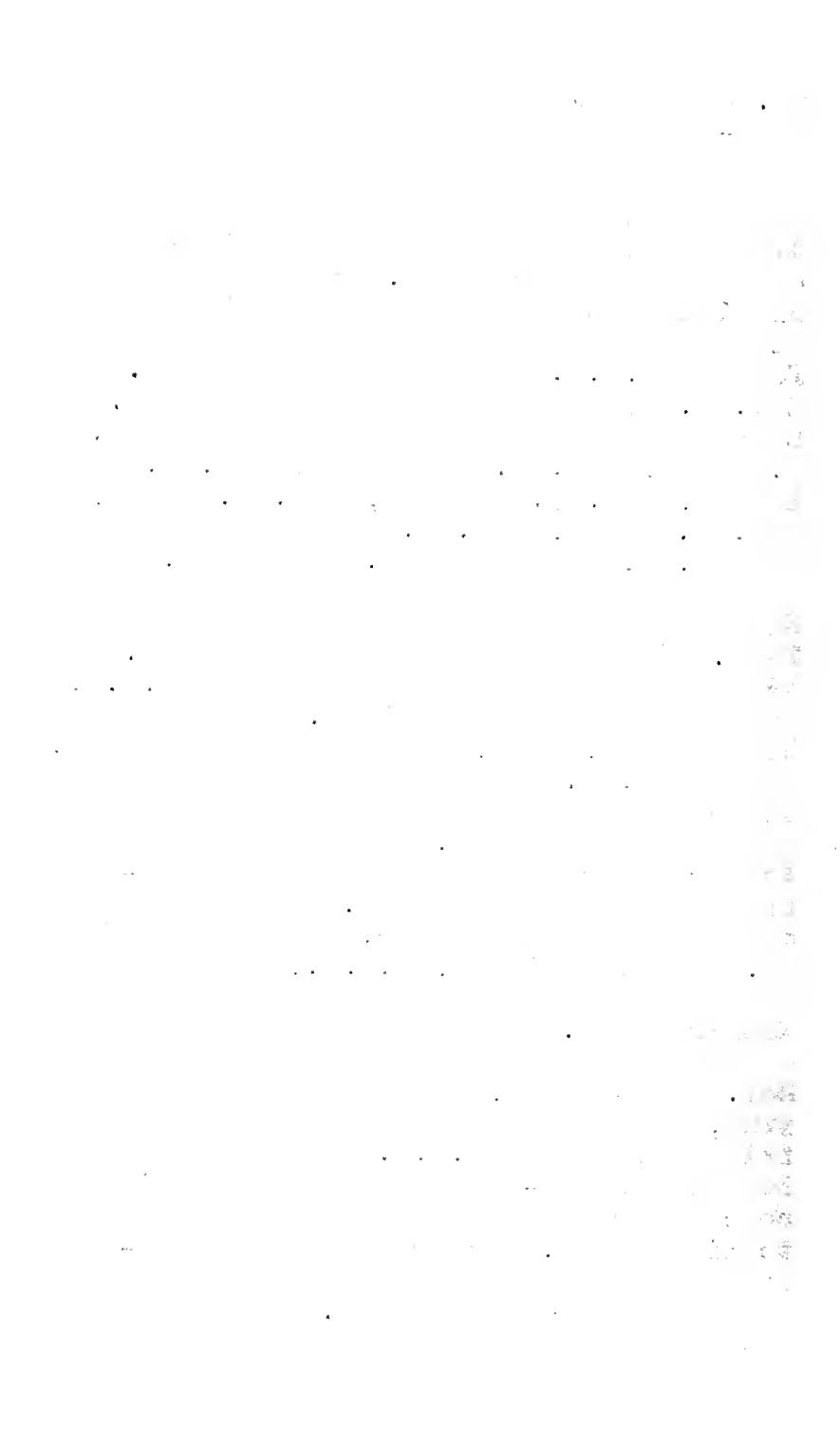
1955 is the first year in which all five grades were taught. Enrollment that year numbered 302 students. During the year the entire top floor of the new building was rented to the



Nickel Belt Collegiate to relieve their overcrowding while their new building was under construction. The presence of girls among the Nickel District students offered a welcome diversion for the S.C.C. all male student body. Rev. F. McCarty was the new principal. Other mebers of the staff included Rev. W. Brown, Rev. G. Silvester, Rev. T. Lawlor, Rev. M. Mulcahy, Rev. D. Rowan, Rev. F. Lally, Rev. C. Vincent and Messrs. C. Malone and C. Wieczorek.

Enrollment was up to 347 students by 1956. Tuition was also up -- to \$120.00 1956 was also the first year that S.C.C. had Commencement Exercises. They were held May 20, 1956, in the Empire Theatre. Right Rev. J.C. Humphrey conferred diplomas on 26 students in Grade XIII and 28 in Grade XII. During the past summer the chapel was enlarged to include the former library. Six side altars were built by Fr. Silvester and Mr. Robert McKinnon, C.S.B., painted a set of Stations of the Cross and a Last Supper scene.

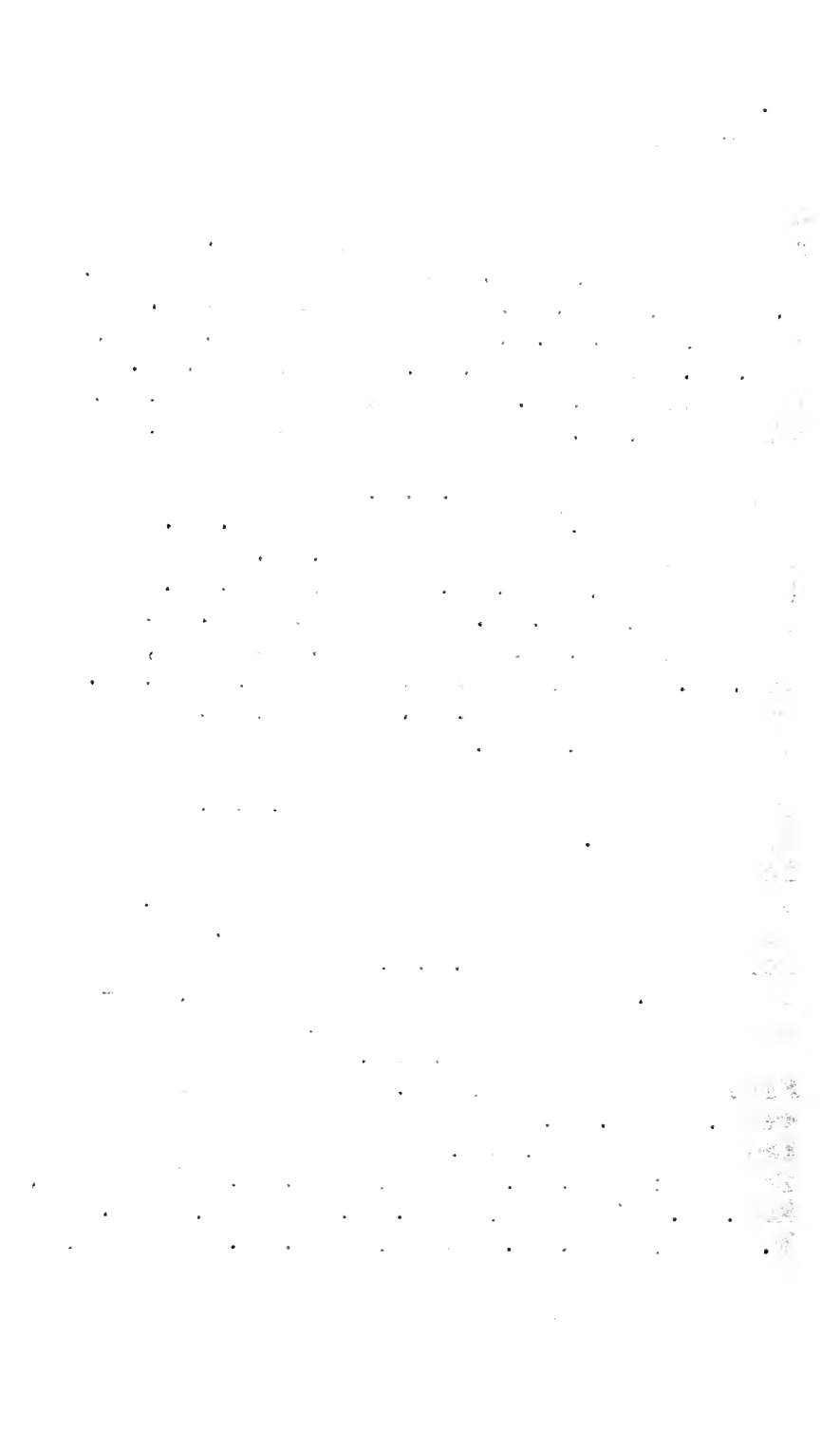
Rev. Emmet Regan, pastor of Creighton Mine, donated a summer camp to the Basilian Fathers of S.C.C. It is located 60 miles south-west of Sudbury and is reached from Highway 68 leading to Manitoulin Island. The camp is on a peninsula jutting into Lake Charleton and is accesible only by boat. The building



overlooks White Chute Falls and has sleeping accommodation for eight. Under the Superior, Rev. F. McCarty, were Rev. W. Brown, Rev. G. Silvester, Rev. T. Lawlor, Rev. J.W. Conway, Rev. V. Paré, Rev. D. Rowan, Rev. F. Lally, Rev. W. O'Brien, Rev. C. Vincent and Messrs. C. Wieczorek, L. McGravey and P. James.

The enrollment at S.C.C. in 1957 was 415 students. Tuition was \$125.00. The staff consisted of Rev. F. McCarty (Principal), Rev. W. Brown, Rev. G. Silvester, Rev. E. O'Reilly, Rev. L. McGrady, Rev. J. Keon, Rev. V. Paré, Rev. D. Rowan, Rev. C. Vincent, Rev. D. Furlong and Messrs. L. Reilly, L. McGravey and W. Lee.

There were 478 students at S.C.C. in the year 1958-9. At the Living Rosary held in the Sudbury Arena on the occasion of the visit of the Apostolic Delegate, the Rosary was said in 30 languages. Two scholastics from S.C.C. said part of it in Latin. The Apostolic Delegate, accompanied by Bishop Carter, paid an official visit to S.C.C. The Mission Society raised \$3,000.00 during the year. Rev. A. Lococo was the third principal of S.C.C. His staff was as follows: Rev. W. Brown, Rev. G. Silvester, Rev. E. O'Reilly, Rev. T. Lawlor, Rev. V. Paré, Rev. D. Rowan, Rev. C. Vincent,



Rev. P. Mosteller, Rev. D. Furlong, and Messrs. L. Reilly, B. Quealey, R. Holmes and B. Weninger.

Enrollement for the year 1959-60 was 470. Students from S.C.C. won three scholarships and were awarded Dominion-Provincial Bursaries. The staff for the year was Rev. A. Lococo (superior), Rev. W. Brown, Rev. T. Lawlor, Rev. E. O'Reilly, Rev. F. Black, Rev. V. Paré, Rev. D. Rowan, Rev. C. Vincent, Rev. P. Mosteller, Rev. C.D. Furlong and Messrs. B. Quealey, R. Holmes and B. Weninger.

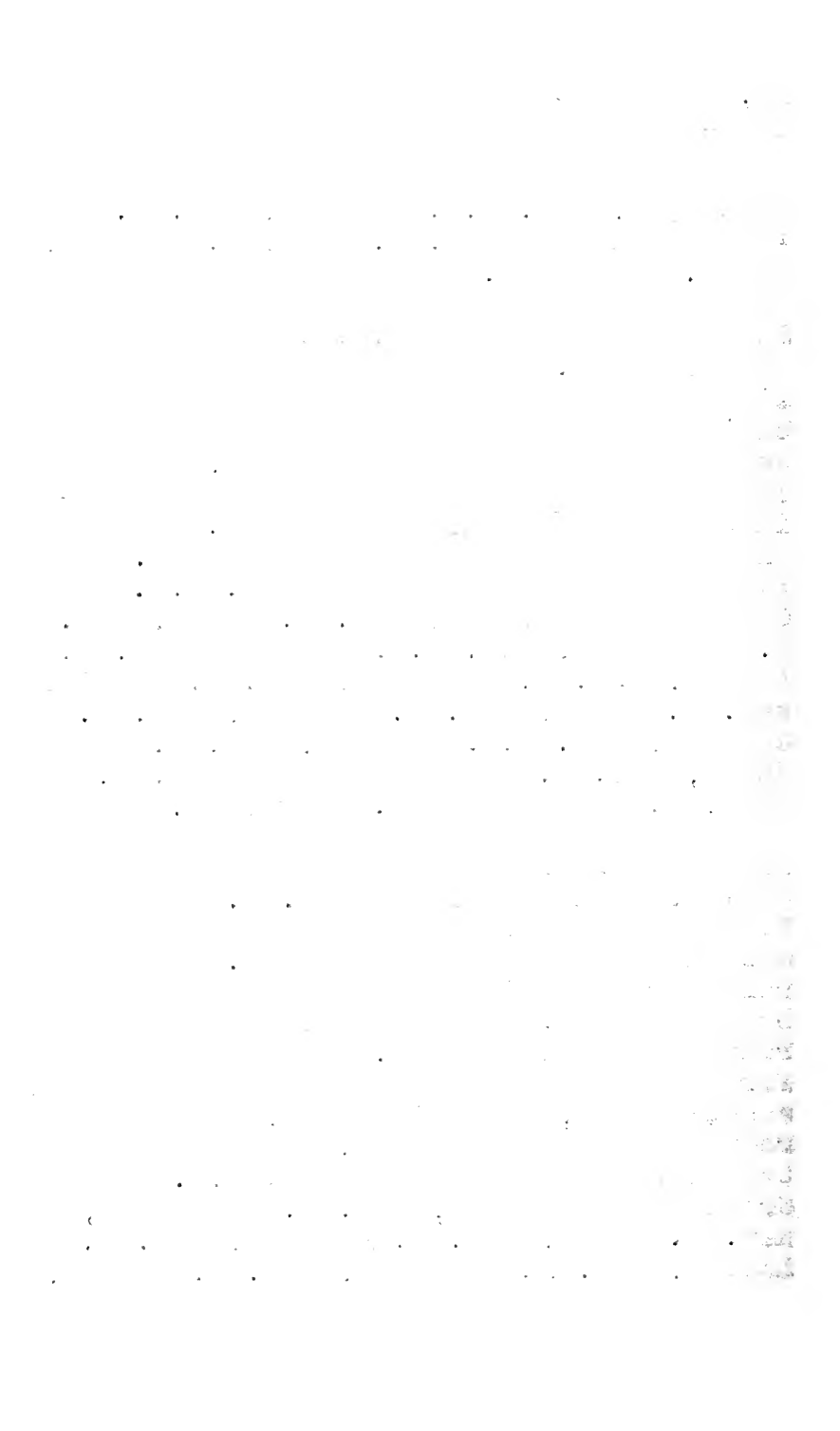
In 1960 S.C.C. had enrolled 510 students and the tuition was \$150.00. During the summer a new classroom was formed by dividing up the large space given to the physics laboratory. The staff during that year was: Rev. A. Lococo, Rev. W. Brown, Rev. T. Lawlor, Rev. T. McReavy, Rev. F. Black, Rev. D. Rowan, Rev. C. Vincent, Rev. W. Janisse, Rev. P. Mosteller, Rev. C. Watrin, Rev. L. Thompson and Messrs. R. Gagnon, R. Holmes and G. Lalonde.

Five hundred and twenty-nine students were enrolled in the year 1961-2. The fourth principal of S.C.C. was Rev. J.J. Crowley. The staff consisted of Rev. D. Rowan, Rev. T. McReavy, Rev. T. Lawlor, Rev. W.H. Marshall, Rev. F. Black, Rev. C. Vincent, Rev. W. Janisse, Rev. P.

Mosteller, Rev. C.D. Furlong, Rev. L. Thompson and Messrs. J. Rent, G. Lalonde, and B. Salvatore.

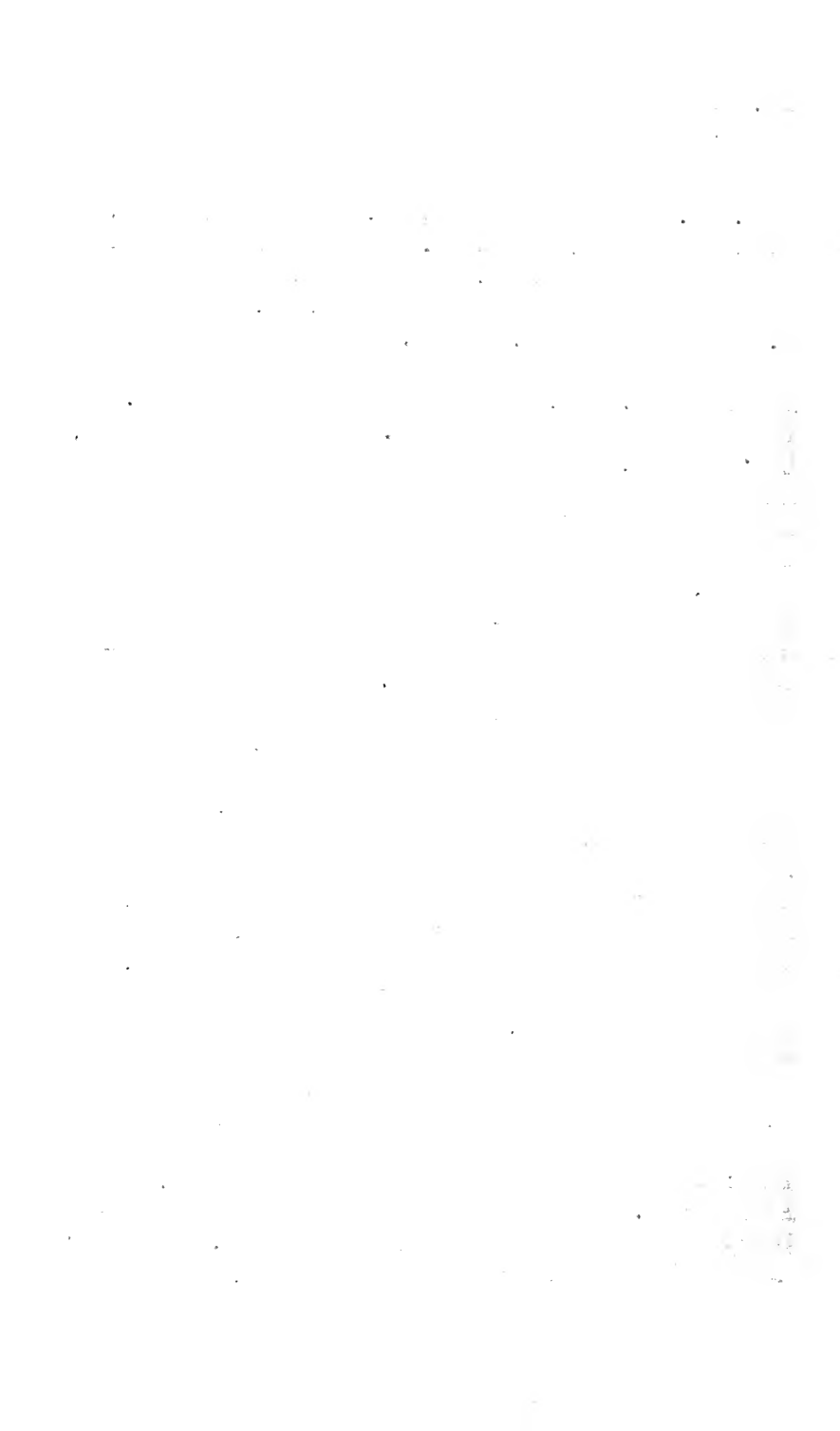
Students enrolled at S.C.C. in 1962-3 numbered 520. During the summer the library was transferred to another location in the school and the old library was remodelled into a classroom, an athletic equipment room and a new dressing for the athletic department. New lighting was installed on the stage. The staff in that year was Rev. J.J. Crowley (principal), Rev. D. Rowan, Rev. P. Mosteller, Rev. C.R. Koehler, Rev. T. Lawlor, Rev. W. Marshall, Rev. B. Glavin, Rev. F. Black, Rev. C. Vincent, Rev. W. Janisse, Rev. C.D. Furlong, Rev. T. McReavy, Rev. L. Thompson and Messrs. J. Rent, G. Lalonde and B. Salvatore.

In 1963 enrollment numbered 492 students while tuition stayed at \$150.00. During the summer extensive renovations were made in the Basilian Residence. A new refectory and kitchen were made on the basement level together with storage rooms and a steam bath. Changes on the first floor included a new front entrance, a music room, community room, television room and two guest rooms. Comprising the staff in 1963-4 were Rev. J.J. Crowley (principal), Rev. P. Mosteller, Rev. F. Black, Rev. R. Koehler, Rev. T. Lawlor, Rev. W. Marshall, Rev. B. Glavin,



Rev. C. Vincent, Rev. W. Janisse, Rev. C.D. Furlong, Rev. T. McReavy, Rev. L. Reilly and Rev. L. Thompson. Scholastics that year were Messrs. B. Salvatore, D. Abalos and L. Zepp.

In 1964 S.C.C. enrolled 480 students. Tuition was still \$150.00 for grades 11, 12 and 13. 1964 was somewhat significant in that tuition was free in Grades 9 and 10 for students who came under the jurisdiction of the Sudbury Separate School Board. There were 245 students in these two grades. During the summer the chapel was remodelled under the direction of Father Furlong. For this final year of coverage, local appointments on the staff included: Principal, Father John Crowley; Director of Studies, Father Peter Mosteller; Moderator of Scholastics, Father Wildred Janisse; Director of Vocations, Father Leonard Thompson; Supervisor of the teachers, Father John Crowley; Sacristan, Father Donald Furlong; Director of Guidance, Father Peter Mosteller; Moderator of the Student Council, Father Donald Furlong; Mission Moderator, Father Leonard Thompson; Director of Athletics, Father Claude Vincent; Directors of Dramatics, Father Donald Furlong and Father Peter Mosteller; Moderator of the Ladies Guild, Father Wilfrid Kehoe; Chaplain at Sudbury General Hospital, Father W. Kehoe; Chaplains at Marymount College, Father



Peter Mosteller and Father Edward X. Ronan. Other members of the staff were Father Francis Black (second councillor), Rev. F. Pacher (who left the staff due to illness after the Christmas term), Rev. H. Marshall, Rev. Basil Glavin, Rev. L. Reilly. Scholastics included Messrs. B. Sweeney, W. Fisher and P. O'Neill. Lay members of the staff this year were Messrs. Polano, LaCoste, J. Gordon and Cooney, the first three being former students of St. Charles College.

The Parents Club, headed by A.J. Pianosi and Tom Bubba, realized more than \$10,000 from their monthly draw and presented it to the College for new equipment.

Credit for information concerning the founding of S.C.C. is given to Rev. E.J. McCorkell, C.S.B. Other information was gathered from The Basilian Annals, paper clippings and personal interviews with the staff. This project was conducted by Gerald Kruk and Joseph Kaspariunas under the guidance of Rev. Father E.X. Ronan, C.S.B., of the History Staff.

June 1965.

(Transcribed from the dittoed copy in the General Archives of the Basilian Fathers)

St. Basil's College, Waco
Financial Statement, 1899-1900

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ANNUAL STATEMENT OF ST. BASIL'S COLLEGE,
WACO, SHOWING RECEIPTS AND EXPENDITURES
FOR YEAR ENDING JULY 1st, 1900.

Receipts

Rec'd from	Toronto.....	\$3,000
"	Fr. Hayes.....	105
"	Church.....	150
"	Oatsilo work.....	65
"	Students.....	1,361
		<hr/>
		\$4,681

Expenditures

Butter, Eggs.....	24.45
Baker.....	38.55
Vegetables.....	26.80
Meat.....	111.00
Groceries.....	201.75
Fuel.....	54.00
Furniture.....	287.35
Water, Gas, Coal Oil.....	103.05
Wine, Liquor, Cigars.....	33.55
Telephone, Telegrams, Stamps...	5.40
Travelling, Street cars, etc...	15.85
Nurse, Medicine.....	95.25
Repairs, Lumber.....	95.25
Cartage.....	75
Masters' Salaries.....	245.00
Servants wages.....	159.85
Books and Stationery.....	38.54
Newspapers, Printing, & adv.....	16.45

St. Basil's College, Waco
Financial Statement, 1899-1900

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Insurance.....	31.50
Interest.....	144.00
Plumbing & Kitchen utensils...	428.30
Chapel.....	57.95
Ice.....	17.75
School building.....	2,100.00
School Furniture.....	100.15
Balance on hand July 1, 1900..	248.51
	<hr/>
	\$4,681.00

Fr. Hayes

(Transcribed from the original in the
General Archives of the Basilian
Fathers)

DESCRIPTION OF BUILDING

The main building is 48' wide x 200' long, with a wing at each end 43' x 61' 6"; there is also a wing in the center of the building 43' wide and extending 30' in the rear. The main entrance is placed in the center of the principal front and is through three large open arches opening onto a vestibule 9 x 30' which leads directly to the main hall which is 26' x 30' square, with a 10' corridor leading to the wings of either end. To the left of the main hall; on the front side is a large reception room, the office, President's room, and assistant's room, and also an unassigned room which may be used for a classroom.

Directly opposite the main entrance at the rear is the chapel 40' x 40' square, not including the sanctuary which is 18' deep.

The chapel is to have a handsome steel ceiling, suitably painted and decorated, and to have art glass windows. To the left of the chapel is a classroom and passage leading to the refectory. There are also doors leading directly from the chapel to the cloister which communicate with the refectory. In this end of the building is also located the book and stationery room, pound, and the coat and hat room, and also a toilet room,

and extending to the rear is the study hall 40' x 60' in size. The halls are large and commodious in front of the study hall, and students have direct access by passing through the coat and hat room either to the yard, the refectory or to the chapel without entering the main building, and also by the stairway to the recreation room in the basement.

The recreation room is to have a wood floor, and the walls are to be finished with selected brick with neat troweled struck joints so that there will be nothing which the boys can deface. This recreation room or gymnasium will be 10' high in the clear and will have a seat all around the walls with box underneath so that the boys can clean their boots in this room and save the tracking of dirt to the upper stories.

The toilet room is to have a cement floor and the walls are to be plastered with cement and the whole room made perfectly water tight so that it can be cleaned out with the hose. The closet partitions and urinal stalls will be of slate or marble, and all the plumbing fixtures throughout will be the best and of the most durable quality.

The space underneath the chapel can be utilized for a plung bath and swimming pool if desired. This will give a

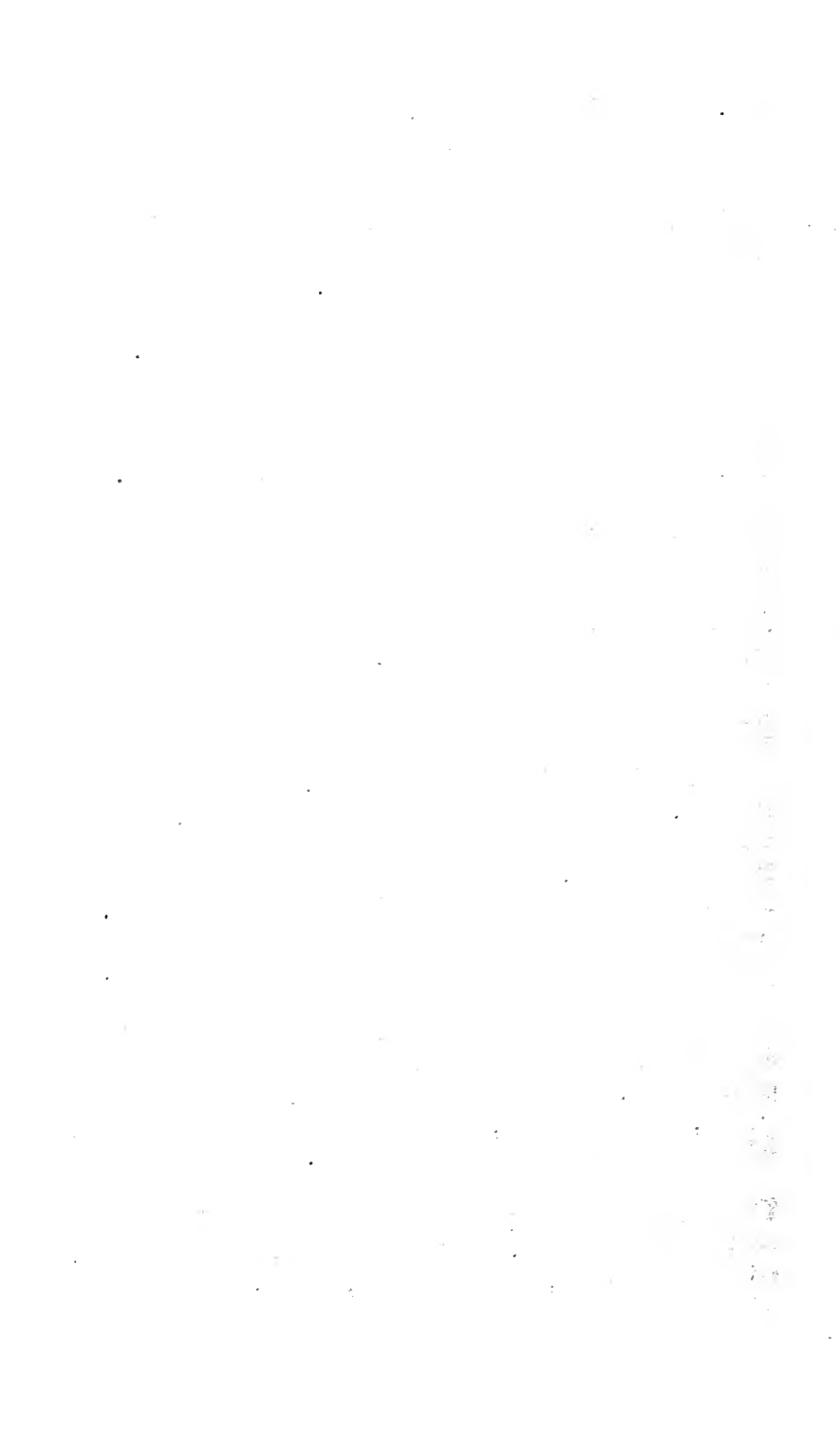
swimming pool 14' x 36' with a 12' platform all round so that all the boys can bathe here in the summer. In addition to the plunge bath there will be two shower baths as shown on the plans. The finishing of this plunge bath is not included in the estimate of cost and it will cost to complete the same including the two shower baths \$450.00

The classrooms are placed on the second story directly over the study hall and the stairway leading to this class room is cut entirely off from the main corridor in both stories.

At the right of the main entrance in the first story is a large reception room, five visitors rooms, three music rooms, and bath and toilet rooms, and stairway leading to the Professor's rooms above, and also to the area which leads to the laundry in the basement. At the rear is a wing corresponding with the study hall at the other end.

At the rear is a refectory 35' x 54' in size, with an extension 10' x 20' at each end, also the kitchen, serving room, storeroom, and cold storage room, all as shown by the plans.

The kitchen will be fitted up with suitable range, steam table, sand oven, dish washers, cupboards, etc. in the



most modern style. In the basement below the refectory in the kitchen is a boiler and fuel room, and the engine and dynamo room, and a room for the man who will have charge of this apparatus. There is an outside entrance to this portion of the basement which is separated entirely from the laundry, vegetable and wine cellars, which have a separate stairway leading to the kitchen and an area way leading to the main building. There is a clothes shoot leading from this area to the dormitories and professor's rooms in the upper stories, so that the clothes and linen may be taken directly from the rooms to the laundry without going through the yard.

The second floor contains besides the eight class rooms, fifteen professors' rooms, a large library and community room, and a small chapel and also the amusement hall which extends up through this story and the third floor. The hall is 40' x 60' with elevated stage and gallery in the third floor and has a seating capacity, including the gallery of 500.

In the second floor over the refectory and kitchen is located the dormitory for the sisters, a parlor and chapel, and two rooms for the servants, and bath room, and the infirmary with a private room off the infirmary.

The third floor contains the dormitories, the upper part of the amusement hall, and the bath and wash room. The walls and floors of the bath and wash rooms will be finished with tile and the partitions of bath rooms will be of marble.

The lavatories are arranged in double rows in the center of the rooms so that the boys can pass all round them, and in the circular end of the rooms are arranged 9 foot baths. The lavatories and all baths will be of enameled iron, and all plumbing will be done in the best and most sanitary manner. The basement and first story of the building will be finished in imitation stone with cement mortar, and the second and third stories will be faced with selected brick laid in colore mortar.

The roof will be of Bangor slate.

The corridors will be neatly finished and the ones in the first story will have steel ceilings nicely painted and decorated.

The vestibule will have a vaulted ceiling and tile floor. The reception rooms will be finished in hard wood. No elaborate finis of any kind is contemplated anywhere but it is intended to use strictly first class material throughout and everything to be finished neatly and substanitally.



The cost of erecting the main building and refectory including the cloister, and the plumbing and steam heating necessary will be \$37,895.00. The main building, refectory and one wing will cost \$42,595.00, or the entire building complete as shown except the finishing up of the swimming pool, will be \$47,295. This includes all plumbing, steam heating, steam table, range and sand oven for the kitchen. Also electric light wiring. If the swimming pool is to be finished it will add \$450.00 to any of the above items of cost. The pool can be finished either now or in the future.

(Transcribed from the original in the
General Archives of the Basilian Fathers)

St. Basil's College, Waco
Statement of Building Account
to October 20, 1902

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Receipts

September 30, 1901, Toronto, sent by Father Brennan...	\$2,496
January 27, 1902, Toronto, sent by Father Brennan...	5,000
March 12, 1902, Toronto, sent by Father Brennan...	5,000
April 4, 1902, Toronto, sent by Father Brennan...	5,000
May 21, Father Roche.....	10,000
July 30, 1902, Father Roche....	5,000
September 10, 1902, Toronto....	2,500
	<hr/>
	\$34,996

Expenditures

Mr. P.A. Harris, Contractor.....	\$21,400.00
Cost of brick.....	5,493.63
Cost of Cement.....	613.00
Cost of Lime.....	392.18
Cost of hauling material.....	338.75
Cost of freight on material....	182.31
Architect.....	1,500.00
Cornerstone and expenses.....	94.00
Desks for study hall.....	137.50
Drains, sewers and cesspool....	409.30
Beds & bedding.....	847.56
Tables.....	40.00
Electric light fixtures.....	88.00
Chapel outfit.....	100.00
Premium on insurance policy, \$32,000 for three years..	416.00
Dishes.....	94.90

St. Basil's College, Waco
Statement of Building Account
to October 20, 1902

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Kitchen range.....	225.00
Note and interest on town property.....	1,057.00
Water tank.....	104.00
Gasoline engine, pump, and piping from city mains...	350.00
Boys' closets in yard.....	62.00
Six extra windows in building..	60.00
Chairs for house.....	61.00
Furniture.....	110.00
	<hr/>
	\$34,176.13

Plumbing and heating contract 6,500.00

The house over the boiler is yet to be built which will cost from \$150 to \$200; also a stable in which to keep cows, which will cost \$100 or thereabouts. We had on hand from last year when we opened on September 8th..... \$209.00

From the above statement you will see that we still require something over \$6,000 to pay off everything. We have economized everywhere it was possible.

(Transcribed from the original in the General Archives of the Basilian Fathers)

Father M.J. Ryan
May 28, 1908

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ST. BASIL'S COLLEGE
Waco, Texas
May 28, 1908.

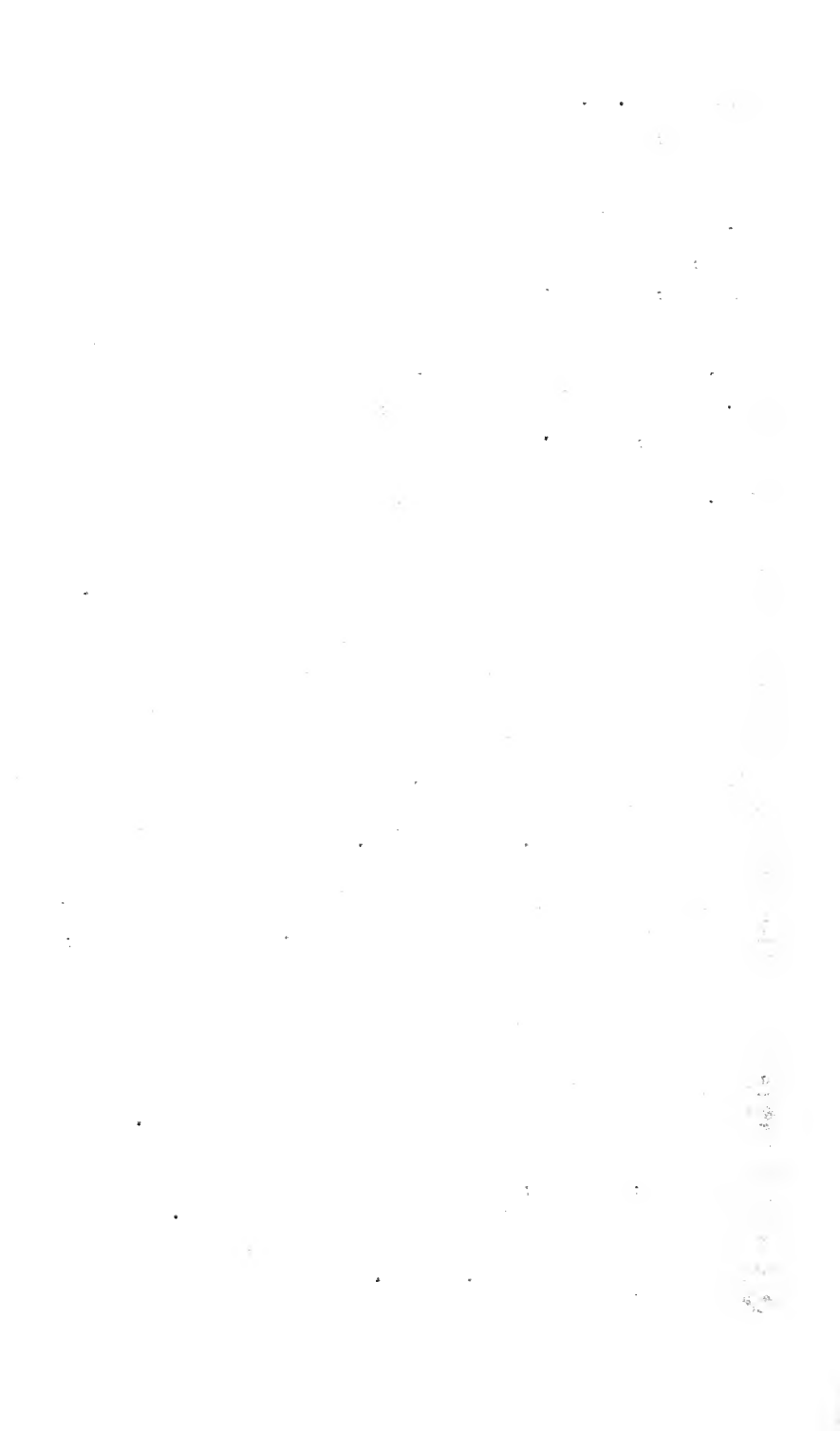
Rev. Father Cushing,
St. Michael's College,
Toronto, Ont.

Rev. and Dear Father, —

As Father Grand is ill I address this letter to you in order to avoid delay.

Father Sharpe <Joseph> is willing to spend his vacation in Mexico in order to learn the Spanish language thoroughly this year provided the Community will defray his expenses. It is absolutely necessary for us to have a teacher of Spanish in St. Basil's. He is trying to teach it this year, but with little success on account of his limited knowledge of the said language. I ask you, therefore, to kindly bring this matter up in the council and give us an answer as quickly as possible for we close on June 15 and Father Sharpe is most enthusiastic over the project and is anxious to set ou as soon as school closes.

We feel, also, that it is time to make provisions for next year's staff. We are now nine teachers in all: next year we will need ten. Mr. Esper goes to the Seminary and I hope none of the



Father M.J. Ryan
May 28, 1908

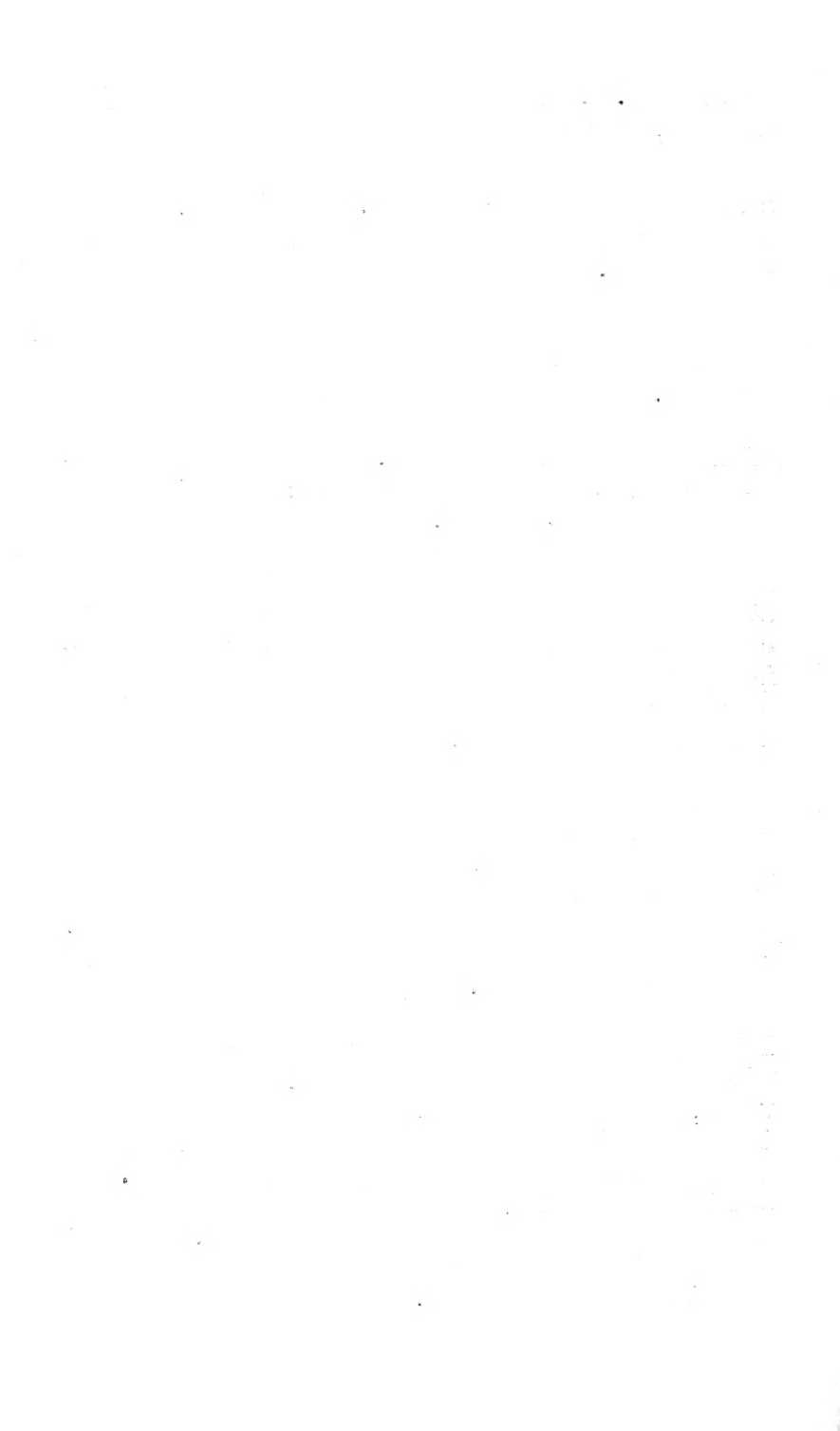
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others will be changed. In fact, a change of any kind would cause us some confusion. We need two new men and I would prefer philosophers or theologians, one for Elementary English (Preparatory), the other for Classics in the lower grades. I understand Father Sharpe's brother has applied and we are quite willing to accept him. He has the necessary knowledge and piety: we will attend to the rest.

In the event of Father Finnigan being changed we must have some priest who is capable of acting as "Director of Studies" such as Father Murphy or Father Carr or some other young man of their learning and zeal.

I have not had time to attend to the temporal affairs of the College this year as I should, most of this work being entrusted to the Matron which has not proven to be a success financially. This is the chief reason for asking for an extra teacher.

If any further details are necessary I will give them most gladly, but I am very, very busy now. Father Finnigan is beginning to improve slightly, but his work for this year is at an end. I believe he will be willing to remain another year for the sake of St. Basil's and I sincerely hope he will not be appointed elsewhere.



Father M.J. Ryan
May 28, 1908

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Trusting that you and Father Grand are both gradually recovering your health, I beg to remain,

Most respectfully,

M.J. Ryan.

P.S. This State is suffering much from high water, but our property is far out of reach of its ravages.

MJR

(Transcribed from the original in the General Archives of the Basilian Fathers)

Father M.J. Ryan
May 11, 1910

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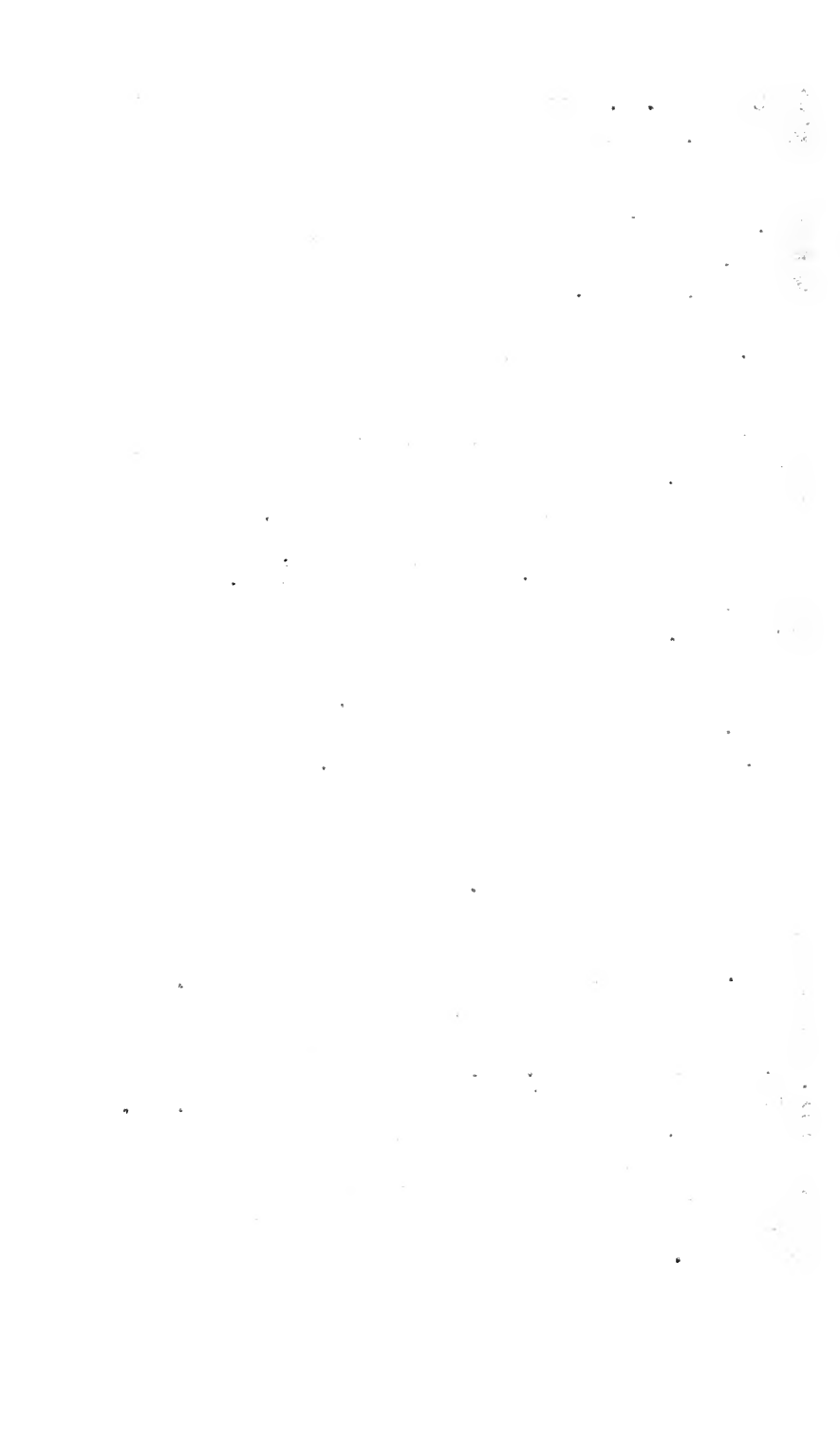
ST. BASIL'S COLLEGE
Waco, Texas
May 11, 1910.

Rev. dear Father,—

Father Sharpe contemplates returning to Mexico again this year with your permission. Will you kindly authorize me to advance him the usual \$100.00 to pay part of his expenses which amount to twice that much. He is willing, however, to supply the balance on his own economy.

We close here on June 9th. All are well. Our year has been a successful one, all things considered.

The Provincial wrote me some days ago asking me to try to send some money to the Community fund. I am very sorry to state that I have none to send as my financial statement on July 1st will show. Our insurance of about \$960.00 is due in September, also the last note on the land purchased some time ago will fall due on Oct. 1. The note with interest will amount to about \$900.00. I mean to provide for these two amounts without being obliged to call upon the Community for aid and it is only by using the utmost economy that it can be done.



Father M.J. Ryan
May 11, 1910

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I hope you will have a successful mission to Europe and that the final settlements will be all that we desire most earnestly.

With kind wishes, I remain

Very sincerely,

M.J. Ryan.

(Transcribed from the original in the General Archives of the Basilian Fathers)

Father E.J. McCorkell
October 11, 1965

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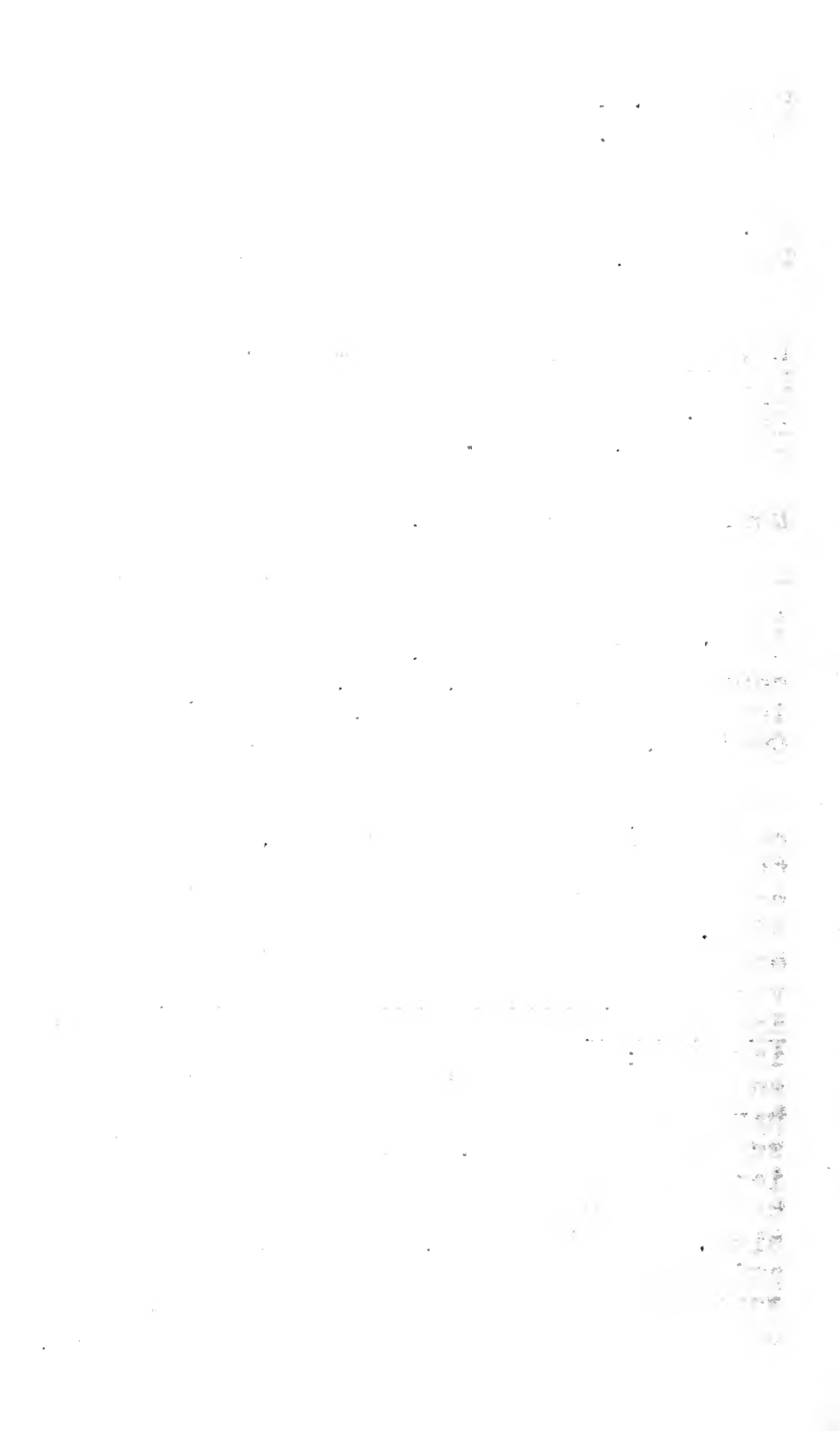
ST. JOHN FISHER COLLEGE
Rochester, New York 14618

Reverend Robert Scollard, C.S.B.
Basilian Fathers
50 St. Joseph Street
Toronto 5, Canada.

Dear Father Scollard,

The following supplementary information is offered as a postscript to Father Carr's letter to you, written from Vancouver on March 31, 1963, about changes in the curriculum of St. Michael's College.

Until 1889 the papers set in mental and moral philosophy were common, though the courses given in the college were not at all the same as in the University. An attempt to take care of the obvious difficulty was made in the prevailing Instruction for Examiners and Examinations which contained the following item: "In the department of mental and moral philosophy questions will have no reference to any one author or school of authors. In matters of opinion answers are to be judged according to their accuracy of thought and expression." It is clear, however, that examiners were bound to have difficulty satisfying both groups of students, one of which took no scholastic philosophy,



Father E.J. McCorkell
October 11, 1965

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and the other little else. For some years papers were set continuously by University professors (who had far more students), and the students of St. Michael's survived by stealing into a few lectures at the University from time to time and by borrowing notes from friends. In 1889, however, it seems to have been agreed that Father Dowdall, acting for St. Michael's, should set the paper. Imagine the consternation with which the university students faced it. Even the Prince of Wales scholar did not turn in a paper. Instead he went to the Registrar and lodged a protest, as a result of which the senate of the university at a subsequent meeting ordered for the future two sets of examinations in Philosophy.

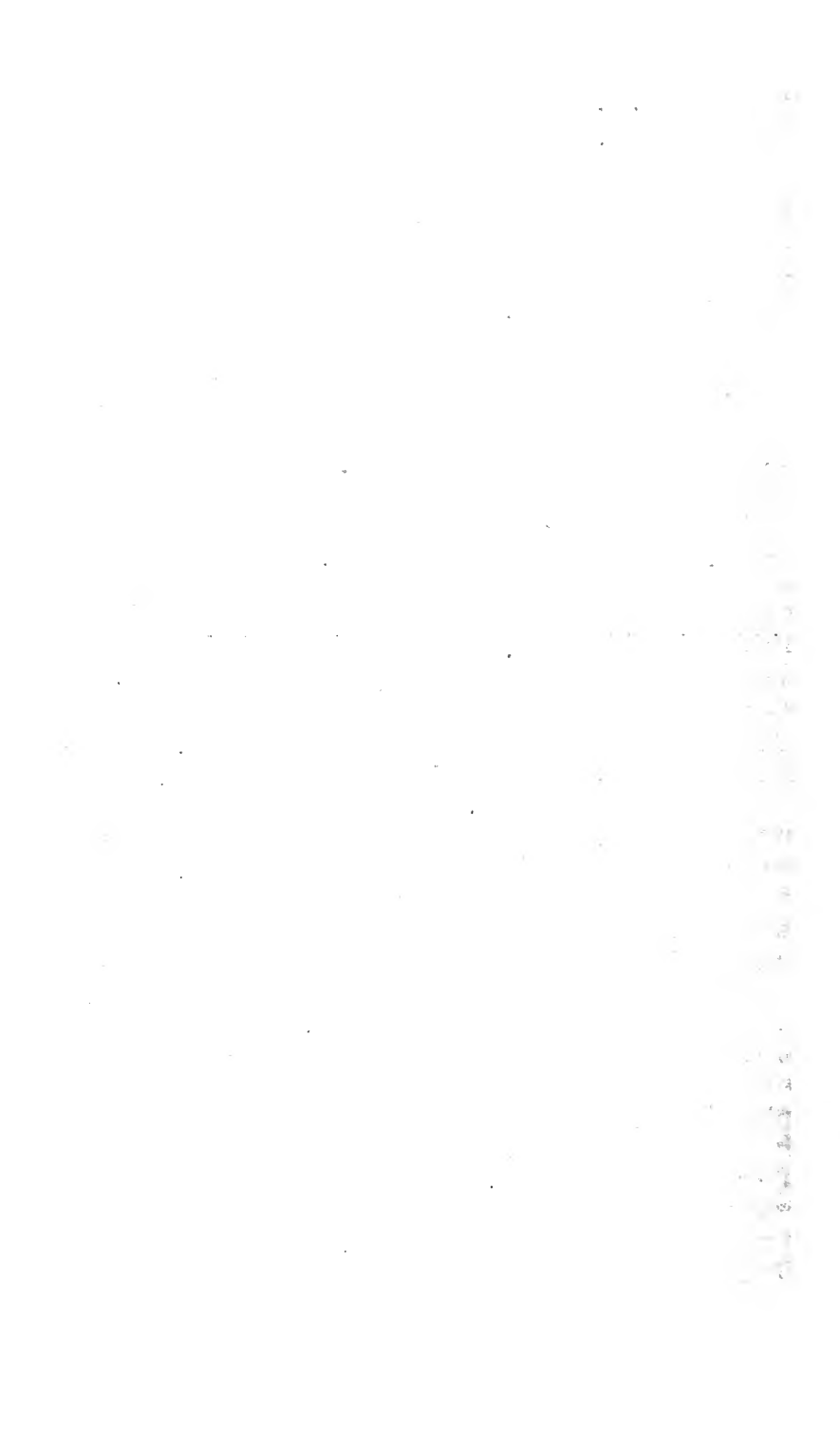
I got the above information from Father M.V. Kelly, C.S.B., who was one of the students concerned. It is confirmed by a footnote in the Jubilee volume of Archbishop Walsh of Toronto (evidently written by Father J.R. Teeffy, C.S.B.) which reads as follows: "The following is a statute of the university senate: In the honor department of mental and moral philosophy of the fourth year, the senate shall institute two distinct examinations on the two systems of philosophy taught in the confederating Arts colleges. In the second and third years all the examinations are under the direction of the colleges." This information

Father E.J. McCorkell
October 11, 1965

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has particular value, because the original statute of the senate was burned when the university library was destroyed by fire in 1891.

Father Carr pointed out that St. Michael's has also the right to teach history as a college subject, though not exercising it at present. Though the original statutes of the senate on this point were burned, no one, so far as I know, contests this right. It seems that it is clearly assumed in the History of the University of Toronto by Stewart Wallace. But there are also much earlier documents, in particular two letters of Archbishop Lynch of Toronto to Father Charles Vincent, president of St. Michael's, one in 1881, and the other in 1884. The former, giving notice that the bishops of Ontario approved the project of affiliation, has the following comment: "I have reason to believe that there will be no difficulty in obtaining what is very desirable from the senate of the university, that the certificate of St. Michael's College will be sufficient to certify as to proficiency in history and metaphysics (the extant copy of the letter has mathematics, evidently a misprint for metaphysics)." The letter of 1884 states that "we only gave our consent to the affiliation of St. Michael's College with the University on the ex-



Father E.J. McCorkell
October 11, 1965

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press condition, generously accepted by the university, that these studies should be specially exempted. The examinations were to be held on the instructions given in St. Michael's College."

Furthermore, in the report of the minister of education for the year 1881, the following appears: "On March 25, 1881, this affiliation was effected upon a basis similar to that of the affiliation of many Catholic colleges of England Ireland with the London university. Throughout the course all the lectures in mental and moral science, civil polity and history are given in St. Michael's College." Finally, the class lists of 1887 indicate that M.J. O'Connor, then in his second year, was awarded first class honours in history as conducted by St. Michael's College staff, which shows that history was actually taught at the college for a short time in the same way that philosophy has continued to be taught.

I had the information about M.J. O'Connor from the Registrar, James Brebner, who showed me the class lists on his own initiative, so zealous was he to promote the interests of St. Michael's College. It was shortly before his retirement from office, and perhaps the last chance he would have to do the college a favor.

Father E.J. McCorkell
October 11, 1965

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Much of the above information is contained in the Superior's message in the Year Book of St. Michael's College for 1929.

Faithfully yours in Domino,

E.J. McCorkell, C.S.B.

October 11, 1965.

(Transcribed from the original sent by Father McCorkell to Father Scollard who desposited in the General Archives of the Basilian Fathers)

Father Henry Carr
May 31, 1961

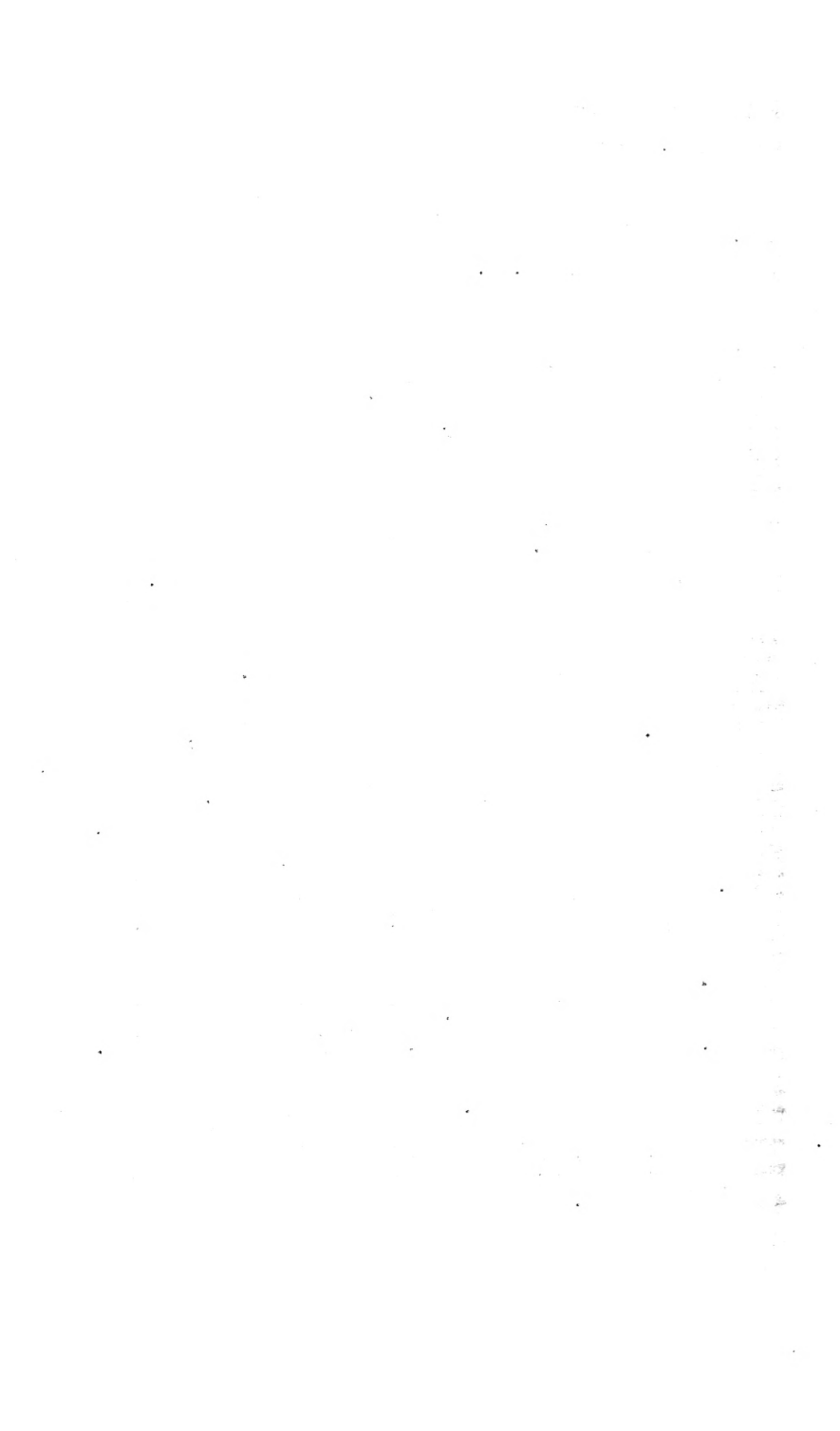
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St. Mark's College
Vancouver 8, B.C.

This is my third serious attempt to explain what the Mass is. It will always be a great mystery. It ought not to be presumptuous to hope that we can understand the celebration of the Eucharist as the Christians of the first centuries understood it. This is my hope and I am satisfied with this explanation.

In the fall of 1907 I was sent home to Oshawa to die of tuberculosis. At least many thought I would never return to the college. Certainly Father Cline, the pastor at Oshawa, thought I was finished. He was new there, had just come. He treated me as a mother would her babe. We became life-long friends, God bless him. When he saw that I was not going to die, he said to me: "Do you know, I would like you to write a sermon on the Mass. I have never heard one that was worth listening to. I don't mean right away, take your time. Think about it."

It only amused me. If he did not understand the Mass, who was I to think of explaining it? It did not even arouse my interest.



Father Henry Carr
May 31, 1961

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Three or four years afterwards Father M.V. Kelly was revising Butler's Catechism. A number of times he got in some of the young Basilians at the College, Hurley, Meader, Purcell, and myself, to help him. He must have been disgusted with us. He was only interested in simplifying the wording so as to make it intelligible to youngsters. We invariably wandered off to discussions on doctrine. The Mass came up. Our talks did not make much impression on me. I was not very much interested.

Along about the time De LaTaille's book came out in 1921, discussions about the Mass became common. Archbishop McNeil was intensely interested. He was a great theologian. In a later edition of his book De LaTaille acknowledged gratefully the support of Archbishop McNeil. He was one of the few he mentioned. He often used to come to the college on Saturday afternoon about two o'clock. That was when I was superior of St. Michael's. "Can you come for a walk?" Of course I always could. It meant a gruelling afternoon, from two to five. He was years older than I, but I always came home fagged out. I did not know where we were going. He probably did not either. One time in winter we walked over to the ravine, down the ravine in deep snow across the Donvalley and up the other side, near

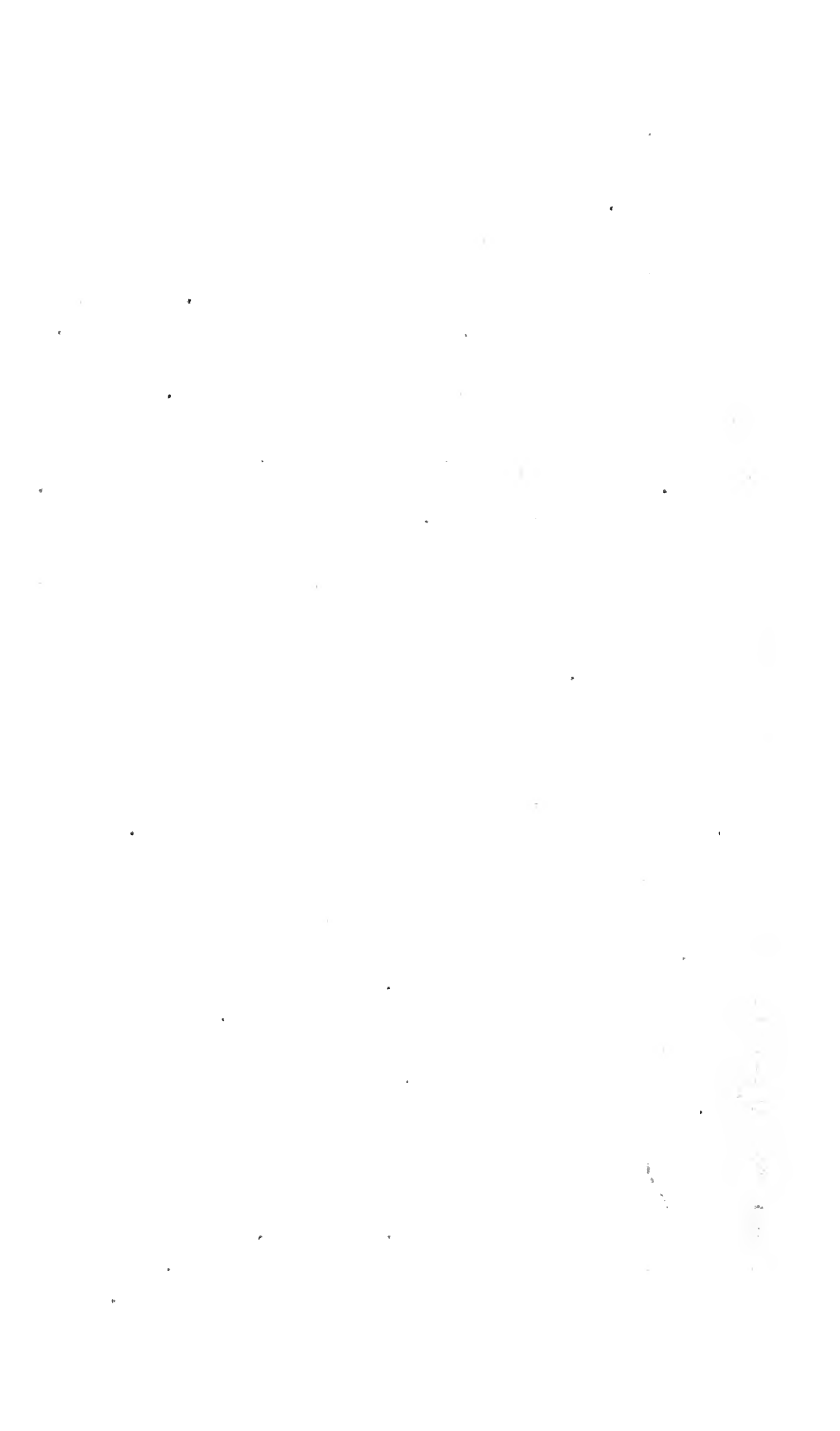
Father Henry Carr
May 31, 1961

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Danforth. Another time we crossed the Rosedale bridge, walked on for two blocks, turned around the block and headed in the direction of home. "Oh", I said to myself, "This is a short one." We walked around and around those two blocks until nearly five o'clock. Our talks ranged over the whole intellectual world, philosophy, theology, world affairs. They were great days in my life. It was a privilege.

We talked about the Mass, not very much. He had a line of thinking that I could not understand or which made no impression on me. From the first I had reached an impasse: How was the Mass the same as the Sacrifice of Calvary? If an argument or discussion did not explain this, I was not interested in it. One day I made a bad faux pas. I had read Archbishop Sheehan of Australia's text book on Catholic doctrine and was impressed by something on the Mass, which I thought supported Archbishop McNeil's case. I told him about it and he came back to see it. As we read it I saw to my consternation that it was the opposite. It was against him.

The last time I saw Archbishop McNeil there was a long discussion on the Mass between him and Msgr. Cline. It was at a little dinner at Msgr. Cline's. Msgr. McCann was the only other one there.



Father Henry Carr
May 31, 1961

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The Archbishop and Msgr. Cline had had different ideas about the Mass. They talked it over for two hours. The Archbishop won over Msgr. Cline. He declared himself satisfied, I took but little part. Neither of them touched on what I looked on as vital. This was shortly before I left for Rome in 1934. When I returned, Archbishop McNeil was dead and buried.

I was more or less interested in the Mass all through the years. Whenever I ran across anything dealing with it, I read it. It was only after I came to Vancouver in 1951 that I went seriously to work at it. The final results are in what follows. I have read many books and articles on the Mass and doctrines relating to the Mass; besides the Fathers themselves I read works by such well-known authors as St. Thomas Aquinas, Pius XII, de LaTaille, Masure, Vonier, de Lubac, Danielou, Bouyer, Montecueil, Amiot, Jungmann, Juergensmeier, Parsch, Mersch, Dix, Leeming, White, D'Arcy, Hasseveldt, Graham, Roguet, Howell, our own V.L. Kennedy, the authority on the saints of the canon of the Roman Mass, Adam, Guardini, Knox, Boylan, Sheed, Leen, Stanley, J.L. MacKenzie, Weigel, Hughes, Lunn, Nicholas, Ellard, Reinhold, Hollis, Marmion, Garrigou-Lagrange, Gardeil, Farrell, Journet, Goodier,

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Mouroux, and many others; also many catechisms and text-books on Christian doctrines, besides innumerable articles in journals and encyclopedias. These I have used, sometimes verbatim from where I got them, often without quotation marks or acknowledgment.

I pondered often and long before I decided to put in this list. I decided to do so because all those for whom this is intended are personal friends of mine and I am sure, are interested in the development of my thought and it may be helpful to some. This is No. 28 of The Heart of the Matter. Hitherto I have not taken any steps towards publishing them. This is the climax of them all. I am glad now that I did not publish the previous ones. This one makes everything that has gone before quite secondary. This essay should be published; and by itself. To publish it among a number of others would not give a correct idea of its value and importance. It stands alone.

I am not anxious to see it published at once, or even in my lifetime. I am satisfied that once it is down in black and white, it will survive and endure.

Father Henry Carr
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Well, here it is. Such as it is, I leave it to you, with a sincere, and, I hope, a humble prayer that the Holy Ghost may have enlightened me, and may enlighten you.

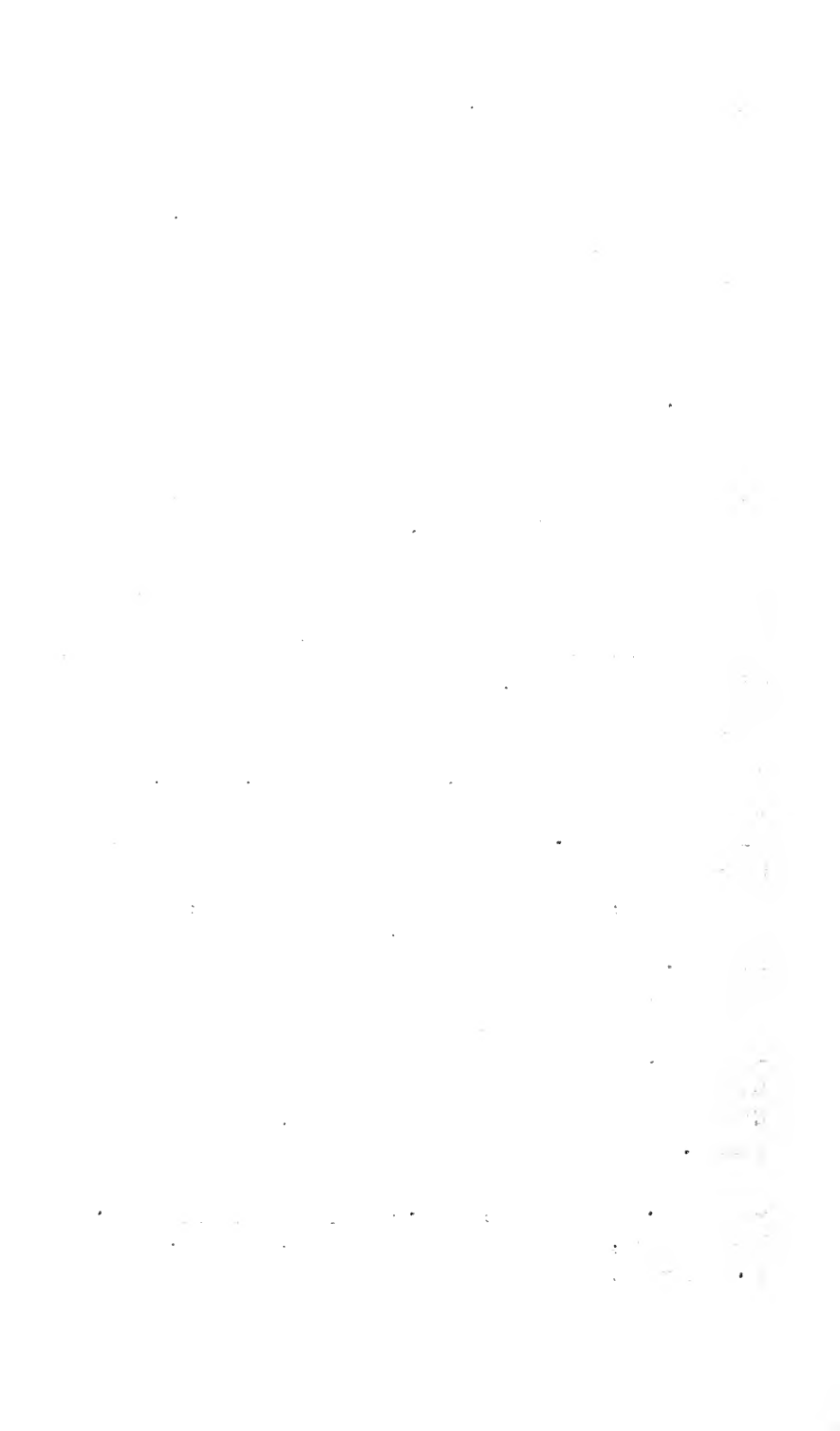
(Transcribed from a mimeographed copy of THE HEART OF THE MATTER, PART XXVIII, What Takes Place at Mass, p. 1-2. This autobiographical matter is the introduction to this essay. Transcribed from a copy in the library of St. Michael's College, Toronto)

The gradual way in which Johnson's style evolves into an openly historicizing idiom is revealed in the master plan for the University of St. Thomas, Houston, Texas (plate 70), and in the auditorium and classroom buildings (plates 68, 69) constructed there (forming the only portion of the complex carried out so far.) One is instantly struck with the brittle, seemingly under-scaled steel columns of the balconies and ground-level passages, which represent an extraordinarily refined variant of the rational, static forms of Mies. However, a comparison with Mies's master plan for the Illinois Institute of Technology, together with some representative buildings on that Chicago campus, reveals that certain almost-concealed differences are perhaps more important than the similarities of external structural and decorative vocabulary. In commenting on Mies's IIT master plan, Johnson has noted that the subtle order of the design could profitably be compared with a traditional, classically designed collegiate campus such as that by Thomas Jefferson for the University of Virginia, 1819-26. "Unlike the Jefferson campus, order is not dependent on axial groupings" in the Mies scheme. (16) In effect, the geometrical autonomy of Mies's articulated rectilinear building cubes has almost no hierarchical or centrifugal

relationship with a larger whole. A similar static tension between neighboring geometrical forms (one of Mies's most unique inventions) is employed by Johnson in the relationship between his Glass House and its subsidiary Guest House.

In the general cheme for the various elements in the University of St. Thomas master plan of 1957, Johnson has organized buildings of somewhat picturesque irregularity around a central mall, creating an effect spiritually close to the precedent of Jefferon's University. Simultaneously, he has provided sheltered walkways and covered passages which surround and link the various separate elements, and these, too, recall the design for the University of Virginia. The result is a thoroughly un-Miesian unity and interrelationship of parts, in spite of the glass, metal and brick elevations. The University of St. Thomas is thus a blend of Mies's Industrial Classicism of the 1940's with the Romantic Classicism of the 1820's, and once more Johnson demonstrates the depth of his historical perception (compare plates 70, 71A and 71B).

John M. Jacobous, Jr.: Philip Johnson.
New York, George Braziller, 1962.
p. 35-36)



SOME MEMORIES BY MISS ROSE EDWORTHY

LIFE AT THE BASILIAN NOVITIATE

314 Tweedsmuir Ave., Toronto

The Canadian Novitiate of the Basilians opened on November 21st, 1892. Fifty years later I cooked the Golden Jubilee dinner: roast chicken, potatoes, peas and lemon pie. Holy Mass was celebrated by Father Charles Collins from Windsor. Our refectory not being long enough to accommodate all the brass as well as the rank and file, dinner was served in the Hall.

I should mention here that at that time the Hall was heated with wood, coal, or anything that would burn. On this particular occasion the ashes had all been cleaned out and put in a neat pile on the floor beside the furnace. Dinner time arrived and the rank and file came into the kitchen and left with heaping platters of roast chicken and hurried off so that the dinner would still be hot. I've always maintained a hot meal should be just that, I'm afraid I'm rambling too much. Anyway in a few minutes one of the boys came back with a very worried expression. Going through the furnace room at the back of the Hall, the pocket of his cassock had caught in

the door knob and novice, chicken, and whatever else he had in his hands took a nose dive into the ash heap. Fortunately I had lots of chicken so the matter was quickly remedied and the dinner continued on schedule. No doubt some cats had a good meal, if a gritty one!

People I met at the Novitiate

I remember one big lad who came as a novice from Detroit. He didn't like the life, he wasn't going to have his mail opened, etc. I asked him why he came and he told me he thought he might get into the Argos Football Club. Looking at their prowess today I'm thinking it's too bad he didn't.

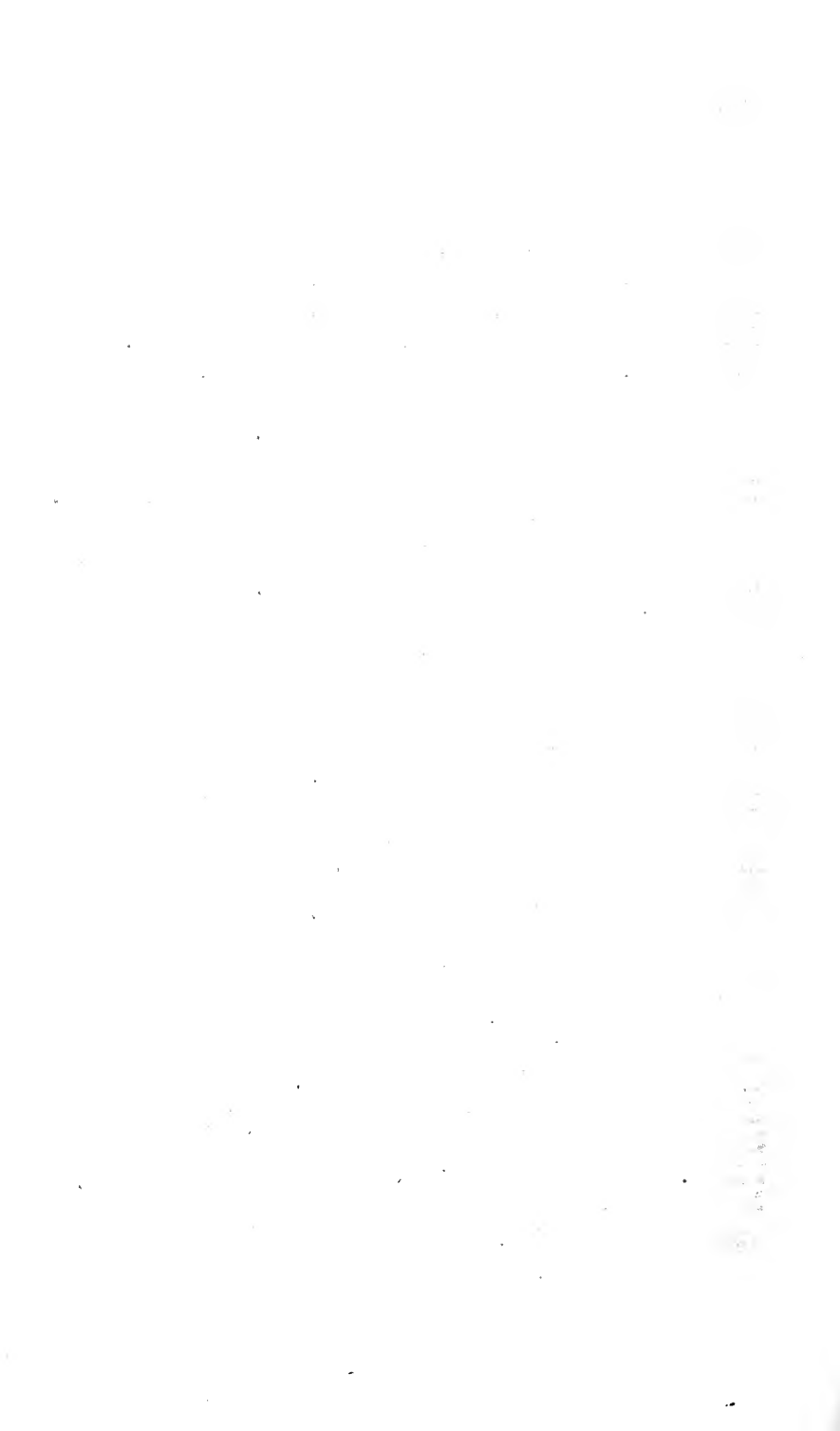
Then we had a very holy one, who spent ten to fifteen minutes at each station. Of course he was held up as an example of piety, until Father Master accidentally discovered that he took a short nap at each station! As a penance he was assigned "to dig a small trench beside the walk leading through the vegetable garden". When visiting day arrived, he naturally showed this feat of workmanship to his mother who was very, very angry to think her poor boy had to excavate that big ranvine!

Richmond Hill

We had one bursar, a very holy man, who loved greens of any sort, — We ate lambs quarters, pig weed, cow cabbage, in fact you name it, and we ate it. However, we had good meals too. Prime beef from young purebred Hereford cattle and pork from milk fed cows.

I had a pet pig once named Montmorency. He used to follow us everywhere and went down to the ball field in the evening to watch the boys play ball. No wise cracks; our boys never resembled pigs even at meal times.

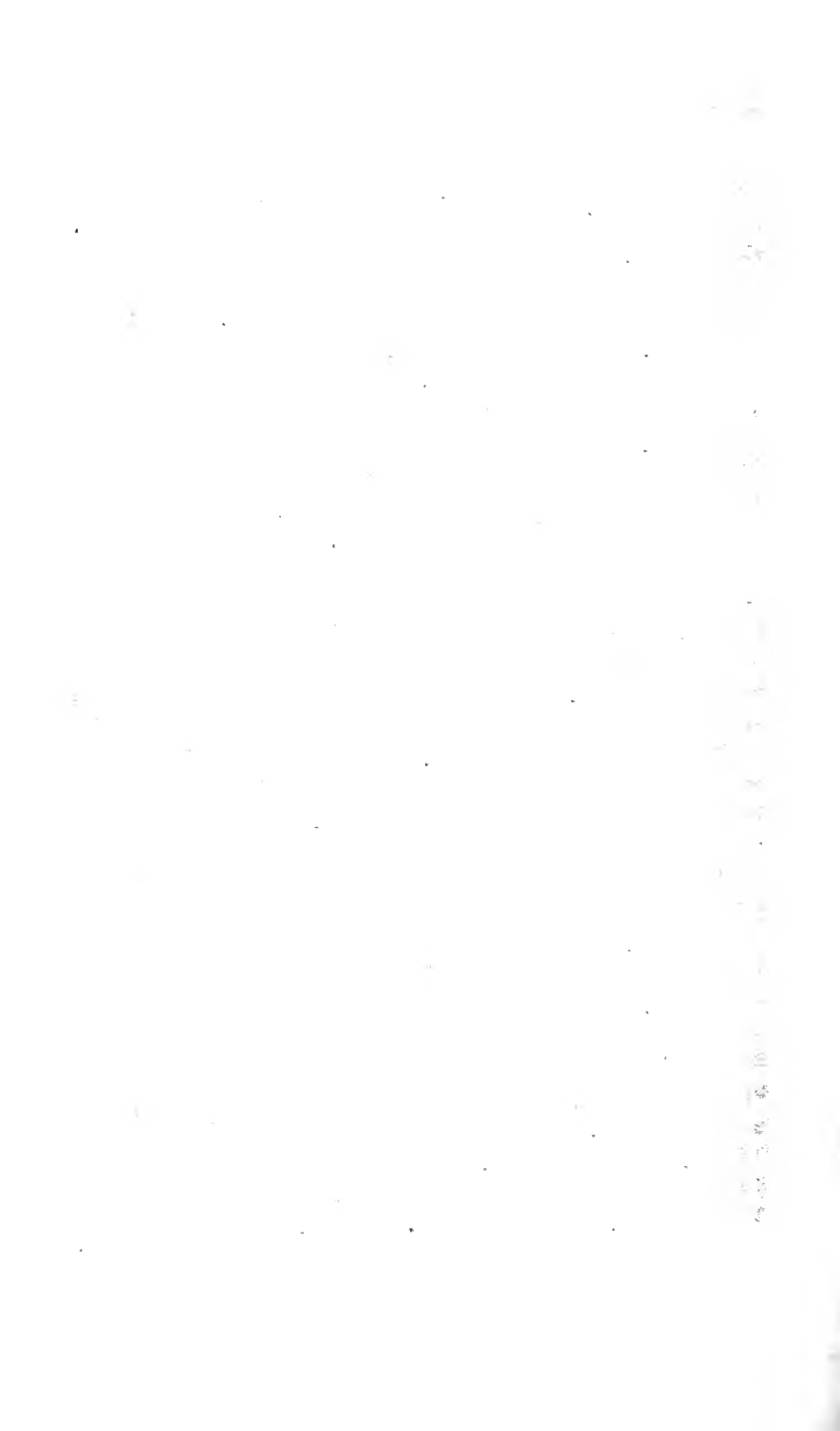
Never in thirty years did my boys ever let me down. Once I got tangled with a car and lost the battle. I was confined to bed for a while — thirteen weeks to be truthful. Anyway I had saved a nice turkey for the feast of the Epiphany, in the freezer of course — which at Richmond Hill meant the upstairs verandah! Two or three days before the Feast I asked my voluntary replacement to bring the turkey into the kitchen to thaw. The day before the Epiphany I told him if he would put a lot of newspapers on my desk, I would kneel on a chair and eviscerate the bird. But he was sure he could do it. After supper he came in and said he couldn't do it. His hand looked very red and sore, so I asked him if the



turkey was thawed. He said, "Oh yes, but I can't get my hand down its neck." However, we got it done and by the looks of the bones after the meal, I think everyone must have enjoyed it. This novice, God love him, often filled in for me in a crisis. I remember hearing a sermon once by a very good and zealous priest. He said one thing I remember, because it is so true: "The willing horse always gets the load, — but God loves the willing horse!"

One humorous incident you may like to know. At the farm at Richmond Hill we also grew vegetables for the Seminary in Toronto. One day I had an appointment with the doctor and so was promised a lift to the City. After waiting what seemed an endless time, I discovered they had gone without me. When Father came back he was all apologies and said, "I'm so sorry I forgot, but I didn't miss you until I was unloading the turnips." From which I gathered I must be a very interesting travelling companion.

When I first went to the Novitiate, they had a cook, a very efficient woman, but very deaf. She had had a pretty hard life, poor soul, and she seemed to take it out on the caretaker, a good natured Irishman, and on me! "Me, I could understand, because I'd get on anyone's



nerves." Anyway the caretaker and I were on pretty near constant silence with the cook. I think the only reason she spoke to either of us was because one of us had to relay her messages to the other. One day at dinner she spoke to the caretaker and he didn't answer her. Sitting next to him, I said, "For Pete's sake answer her." He replied, "I can't. She scared me so much I've got my tongue caught in my fork."

One day she laid out a tempting dish of chocolates on the table. As soon as she left the kitchen I made squares of soap covered with delicious chocolate icing. I put the soap down in the bottom layer of the box. She must have discovered the soap when she and her son reached that layer, because I was on silence for two weeks, but it was worth it. I'd just like to have seen their faces though when they bit into the soap!

Not all novices have knowledge of growing things. I asked one of them to get me some tomatoes from the garden for supper and he asked should he take a spade or a fork to dig them with. I guess he had never had any experience of tomatoes of any kind — although I believe in today's vernacular they have to "dig" the two legged tomatoes!

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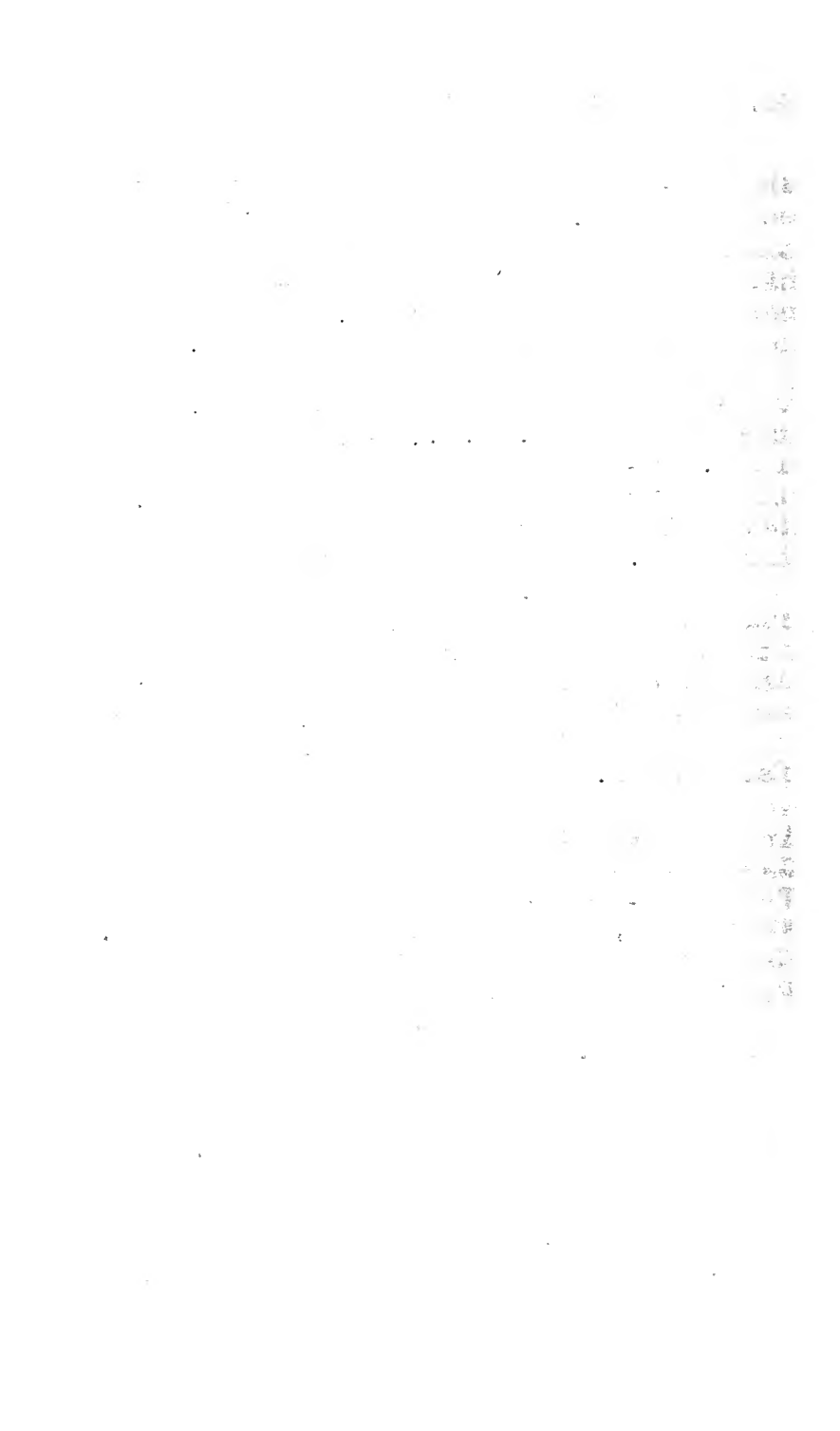
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One year he drew a ticket on the Irish sweepstakes. He said he wasn't in the least bit interested, but I noticed he put the garbage on the dumb-waiter to go up to the dining room, and the bread and butter on the back door step.

I had a beautiful black cat once. We called her Mrs. P.F., short for paddle-foot. She had an extra toe on each foot which made them look quite big. She raised a family and then turned to Religion. She attended Scripture in the Community Room, stretched out on a radiator and always attended meditation and examen from a respectful distance in the hall outside the chapel door; and I don't think any of my boys ever gave her a lift downstairs, in the rush for dinner.

One of my beloved Texans once took some films to the drugstore to be developed and when the druggist asked where to send them, he told him 314 Tweedsmuir. The druggist knowing it was nearly all apartments there, asked what the number of the apartment was. My Texan replied, "Oh cell No. (I've forgotten) and there's a man at the door all the time, he'll take it in, because the door is always kept locked so no one can get in."

We also had a novice who made a rosary out of acorns. The poor lad in the next room, hearing him clipping the wire,



thought he was clipping his nails and each morning made a very rigid inspection for fear he had eventually reached his knuckles which fortunately never happened. But the rosary eventually got finished but we couldn't stump him to take it to the Father Master to get it blessed. I rather think he used chestnuts for the Our Father and the acorn for the Hail Mary beads and the wire could have been used for fences. Nevertheless it wasn't such a bad looking product when finished.

You will notice nothing spiritual in this writing. I am not a spiritual person. I am distinctly of the earth, earthy.

(Memoirs written by Miss Rose Edworthy at the request of Father Michael Oliver in 1965. Miss Rose was cook at the Canadian Novitiate for many years. Transcribed from a carbon copy sent to Father Scollard and deposited in the General Archives of the Basilian Fathers).

1870-1871

1872-1873

1874-1875

1876-1877

1878-1879

1880-1881

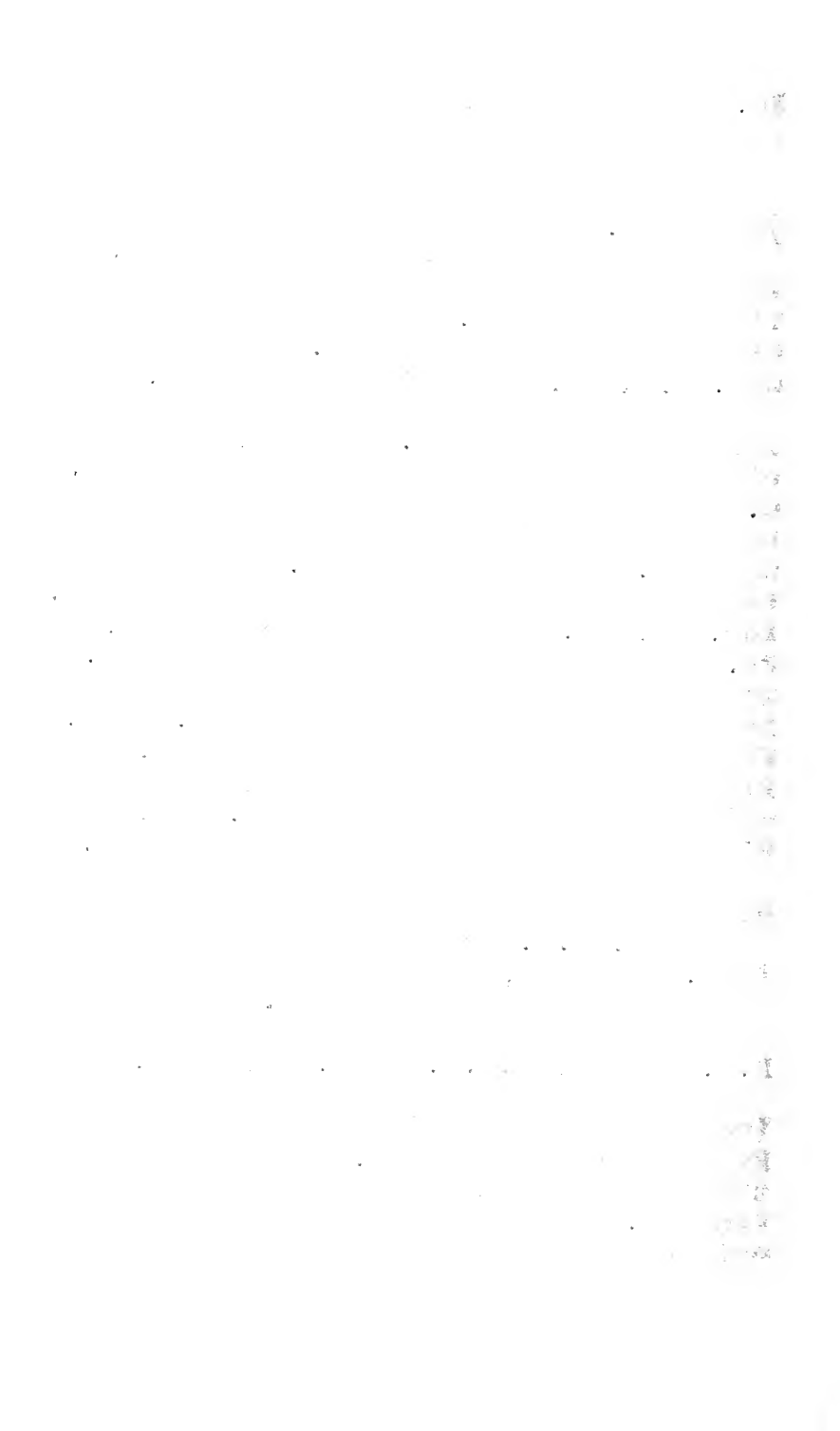
This parish was started about eleven years ago. It was formerly the west and northwest of St. Joseph's Parish. Father Holland first built the Hall and lived at the rear. At Christmas 1963, the new church was opened. He died Oct. 2, 1964, in his early fifties.

I left Vancouver Nov. 3, 1964, and arrived in Calgary in the evening of Nov. 4. I stayed overnight at the Basilian House and next day went to see Bishop Carroll. He was very kind. He gave me faculties and the new parish boundaries. Nov. 22, St. Luke's Parish — pastor, Fr. Fleming — was officially started. It included about 450 families living in the north and northwest of St. Pius. Father Fleming lived with us at St. Pius X for about six weeks until he was able to rent a suitable house. St. Pius was left with about 500 families.

We occupied the present rectory at 2424 24th Ave. N.W. just before Christmas 1964. However, the deal was almost complete prior to my coming.

M.J. Oliver, C.S.B. Nov. 10, 1965.

(Memo from Father Michael Oliver to Father Robert Scollard, deposited in the General Archives of the Basilian Fathers. Transcribed from the original)



Introduction

The object of this paper is to outline the origins and trace the development of The Basilian Teacher from its beginnings to the present time. Then there will follow a discussion of objectives and future development. The time has come to give consideration to development on a scale which has not been thought of up to the present time. The modest beginnings were thought to be essential until the enterprise proved itself to be of value and that it could outlast the loss of initial enthusiasm on the part of a few individuals. The publication has successfully completed five years of operation and if its present popularity is to continue it will be necessary to make certain changes and developments.

Early History and Development

a) Beginnings and personalities:

The Basilian General Chapter of 1954 passed a resolution which reads as follows: "Be it resolved that the Chapter request the General Council to appoint a committee of experienced and qualified priests to encourage and direct the activities of these young men in their attempt to formulate a consistent theology and philosophy of

Basilian Education." (The Basilian Annals, Volume 2, # 4, 1954, p. 181)

The General Council subsequently appointed a committee of four priests, Father Dore, Chairman, Fathers John M. Kelly, Patrick Gorman and John Madden, to carry out this instruction of the Chapter. This committee undertook as its first work the organization of the Annual Christmas Conference for Basilians. A number of scholastics were invited to attend the organizational meeting and to participate in the planning. Mr. Kenneth Cashion was asked to publish in mimeograph form the talks of the conference. This he did in a series of bulletins which were circulated throughout the Community.

In the fall of the next year, 1955, the same procedure was followed in the planning of the Christmas conference. Mr. Cashion was again asked to handle the publication of the talks. The delegation from the Seminary, Messrs. Kenneth Cashion, Robert Klem, Michael Sosulski, and Father Edward McLean, met informally and discussed the question of publication. It was suggested that the bulletin, which had the previous year carried the Conference talks, could be expanded and put out more often with articles by members of the Community. Without any careful or detailed planning this was proposed to the Priests

Committee. The Committee encouraged the project.

The four above mentioned scholastics immediately made plans to publish a bulletin. It was to appear irregularly (whenever material was available), the first issue to come out before Christmas to advertise the Conference. The plans was to publish the three Conference talks in succeeding issues along with whatever other material could be obtained. The first issue appeared in November of 1955 on 5 1/2" by 4 1/4" size paper. The cover was of green paper with a design by Mr. Robert McKinnon. He incorporated into the design the title, The Basilian Teacher, which it has carried ever since. This first issue was mostly the work of Mr. Robert Klem with some help from the other scholastics. Since Mr. Klem had charge of arrangements for the Christmas Conference, he was not in a position to carry on actively in the publication. It was left to the remaining three members to meet and decide what should be done about a more permanent and lasting organization for the publishing of this fledgling bulletin.

After considerable discussion they decided to call in more experienced help in the persons of Messrs. Donald McCarthy and Stanley Kutz. Together with these men an organization was mapped out in

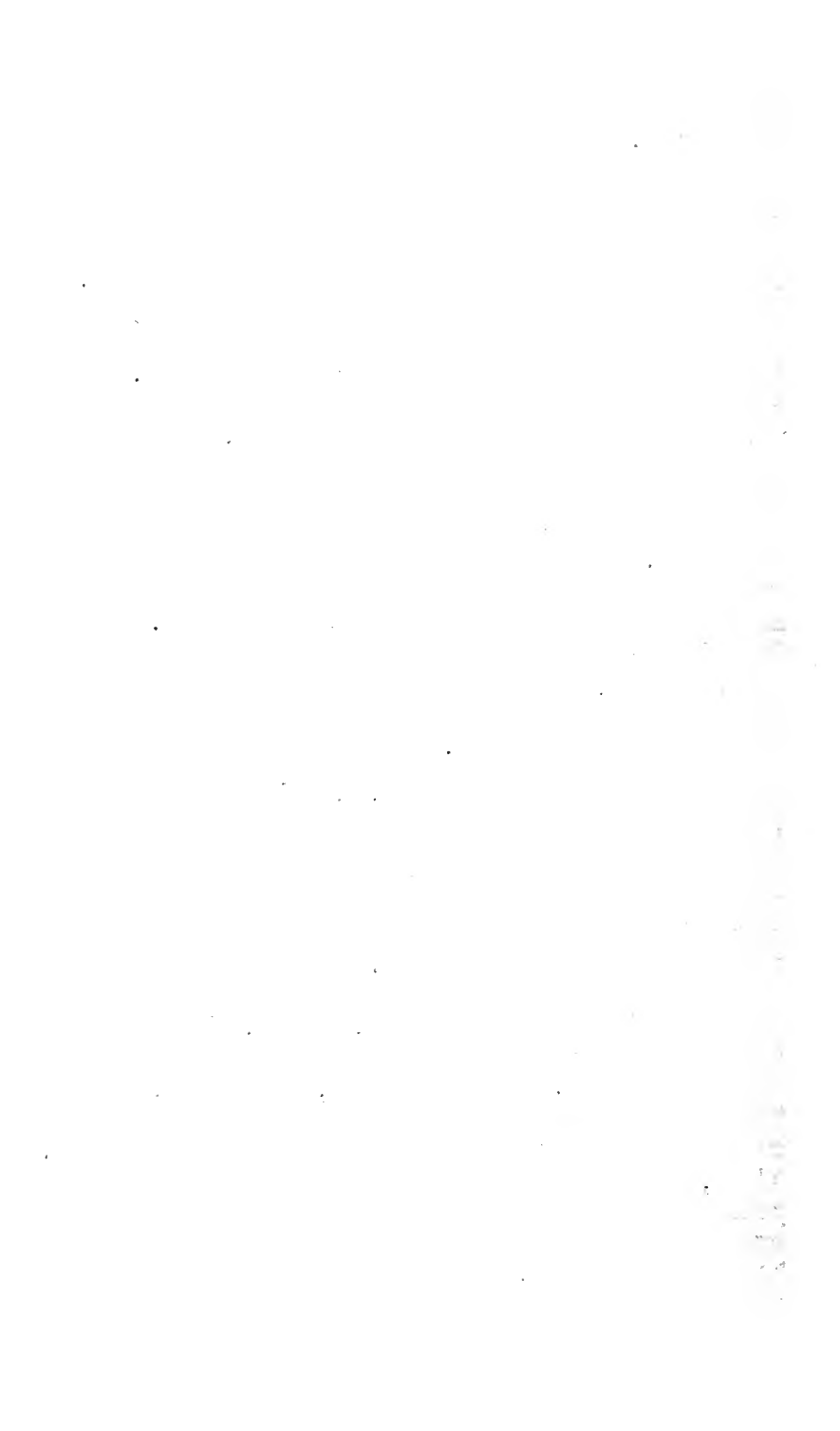
some detail. A meeting of all interested scholastics was then called. The plan was explained to them and volunteers enlisted. About 24 joined the new staff of The Basilian Teacher. The departments were material-gathering, format (which included typing), art work, and mimeographing (which included assembling and mailing). The department heads were, respectively, Messrs. Sosulski, Kutz, McCarthy, and Lawrence Galla. The editor-in-chief was Mr. Cashion. The first issue published under the new organization appeared in a new size, 8 1/2" x 11", at the end of January 1956. The second issue came out at the end of February. It was at this time that it became evident that a monthly publication was possible. Also at this time Mr. Cashion relinquished his editorship and Mr. Sosulski took over the office. The third issue appeared at the end of March, on schedule but, since each issue had appeared at the end of the month it was decided to date it the following month. Therefore the third issue was dated April and the fourth, May. Thus ended the first year of publication:

b) Objectives.

Although the objectives of this work were not always apparent to all who read the publication, they have been

clearly thought out and an effort has been made to guide the development of The Basilian Teacher in this direction. It was decided from the beginning that The Basilian Teacher would be devoted to what its name implies: education. This was chosen because it is the main work of the Basilian Community. This gave the work a certain direction and stability right from the outset which has proven to be a major factor in its success. The editors were aware that many important facets of the Basilian apostolate were completely ignored. But it was thought that it would be impossible for one publication to handle every aspect of Basilian work with any degree of adequacy. So the main work of the Community was chosen. This did not exclude the possibility of including some items of interest to the Community as a whole. The "Intercom" and "Laudemus Viros Gloriosos" sections were included because of their interest to the whole Community.

The publication was not, then, intended to be a Seminary of Community news or gossip sheet. It was not, further, intended to be a catchall for the interests of any and all who might come along. Also, it was not to be a place to give young Basilians an opportunity to get some writing exercise without doing any harm to anyone. These have been false notions which have held and put forward

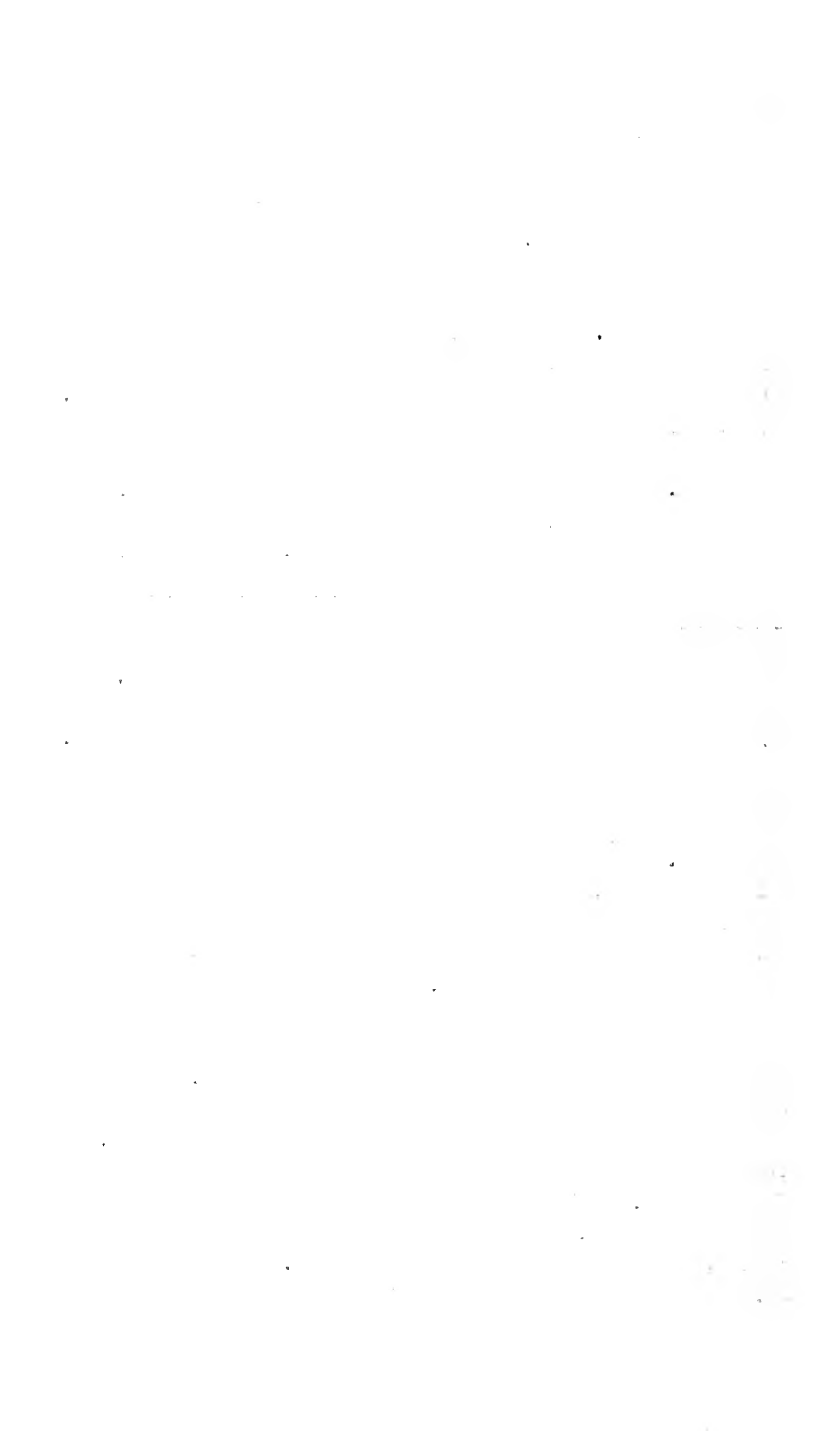


but they have never been the intention of the editors.

The main aims of the editors have been as follows. First, to get Basilians to write in the area of learning and practice in which the Community specializes. Second, the development of a common and community spirit and conception of education. Third, to inspire Basilians, through writing to give leadership in education on this continent. Fourth, the editors hoped that The Basilian Teacher would eventually develop into a journal of education which would reach educators across the continent.

c) Progress in these objectives to date.

Development along the lines laid down by the objectives has been slow but steady. All of them cannot be assessed accurately. Perhaps a statistical analysis of the first objective will at least give some indication of the progress being made. During the four and one half years of publication 108 Basilians have made 153 contributions of articles and similar material. This does not include the many short items such as reviews of articles and books. Of these 108 Basilians, 76 submitted one item, 22 submitted two, 4 submitted three items, 5 submitted four items each, and 1 submitted eight. These figures do not include the articles



already submitted for the year 1960-1961. Non-Basilians contributed four items over the same period. To indicate the interest shown by scholastics it should be pointed out that the staff expanded from 24 in the first year to about 60 in the fourth year of publication. These figures do not include correspondents, etc. in the houses.

As for the other objectives, it can be said that The Basilian Teacher has found a place in almost all the houses of the Community and is read by many. No survey has been taken of this situation but favorable reports constantly come in from all parts of the Community in this regard. Nor have constructive comments and criticisms been lacking. This shows a real interest in the publication on the part of the members of the Community. It is at least an indication that this publication is felt in the Community. The quality and quantity of articles being submitted is making this publication grow rapidly to the level of a professional journal. There have also been many demands from outside the Community for subscriptions or copies of certain issues.

Present Status

Technically the development of this publication has reached such a point that no further advance can be made with the

medium used, that is, the mimeograph process. The format has been developed to correspond to the journal style of other publications as much as the material printed will allow.

Problems

A matter of grave concern to all who have had some responsibility in the work of The Basilian Teacher is that of continuity in policy and supervision of the work at a high level. As long as the work is being done by scholastics with a minimum of supervision from older members it will suffer from the whims of those in charge. Furthermore, at present, the publication lacks prestige and has not authority in the Community. We would like to ask the General Council to provide a director for this work. He should be a man who is interested in the publication; who has an understanding of the field of education and some experience and ability in the work of publication. He would be responsible for guiding the whole organization; ensuring that the work is being well done, and that competent scholastics are given the responsible positions. His would be the work of directing the publication toward the objectives set out. He should, furthermore, be in a position to approach the General Council and he would have his authority from the Council.

This would give guidance to the publication and a proper status in the Community.

The development of the publication, especially as to size, has created some problems. There has been an increase from an average of 20 pages in the first year to an average of 34 pages in the past year. The strain has been felt in all departments, especially in the typing. During the last one and one half years, the stencil typing has been done by Miss Hilda Foy. The first or "rough" typing has been done by scholastics. However, even this has created problems because there are few good typists available. Those who are expert enough for our purposes are needed for typing elsewhere in the house. Rather than attempt to stretch the resources of the Seminary to a breaking point and so endanger the future of the publication, it has been suggested that a typist be employed to do all the typing. This is being investigated at the present time.

This brings up the question of typewriters. The Basilian Teacher owns one portable Underwood typewriter which needs repair. It has the use of an IBM electric variable spacing typewriter which is now old and in need of overhauling. We would like to suggest that these two typewriters be disposed of

and a new IBM electric variable spacing typewriter be purchased exclusively for the work of this publication.

A further problem that must now be faced is that of printing The Basilian Teacher. Many Basilians have asked about this recently and urged it strongly. Current commercial offset printing (photo) would probably cost close to \$2,000 per volume (i.e. for 8 issues). However, the considerably cheaper rate of the offset process offered by the Assumption University of Windsor Press makes it much more within our reach. Attached to this report is an estimate of the cost for the coming year including the photo offset process for printing. This is probably somewhat of an overestimate but it is the best that can be done until it is actually tried out. We would like to suggest that this process be adopted for a year to see how it will work out. It would have many advantages in the appearance of the publication and its readability.

A situation that requires clarification is that of expenses. When Mr. Leonard Thompson was the bursar for the publication, he also was in the Seminary bursar's office. This made it quite easy for him to care for payments and keep records. Our present bursar does not have these same opportunities thus

making accurate bookkeeping almost impossible. We would like to ask that the staff of The Basilian Teacher be given a separate budget and checking account separate from the Seminary office. The publication's bursar is charged with all the buying and only he would have the power to spend money under the careful supervision of the editor.

Another problem is that of circulation of The Basilian Teacher outside of the Community and of accepting material from non-Basilians. There have been requests for individual issues and for subscriptions from a number of religious and lay people. Although we present this for consideration we do not urge it at the present time. Perhaps this could be considered after some of the other improvements have been made.

Conclusion

The work that the editors of The Basilian Teacher started out to do is being accomplished. The objectives are clear and good progress has been made in attaining them. Any further development requires some change in method. Therefore it is suggested that the General Council consider:

- (1) the appointing of a competent director for the publication.

- (2) the hiring of a typist to do all of the typing.
- (3) the purchase of a new IBM variable spacing typewriter at a cost of approximately \$800.00. There will likely be some trade-in value for the old one.
- (4) a change from mimeograph to the photo offset process of printing.
- (5) giving The Basilian Teacher a budget and accoutn separate from the Seminary with power to write checks.
- (6) the possibility of circulating The Basilian Teacher outside of the Community at some future date and the soliciting of articles from non-Basilians.

(Report prepared for the newly elected General Council. Transcribed from the mimeographed copy in the General Archives of the Basilian Fathers)

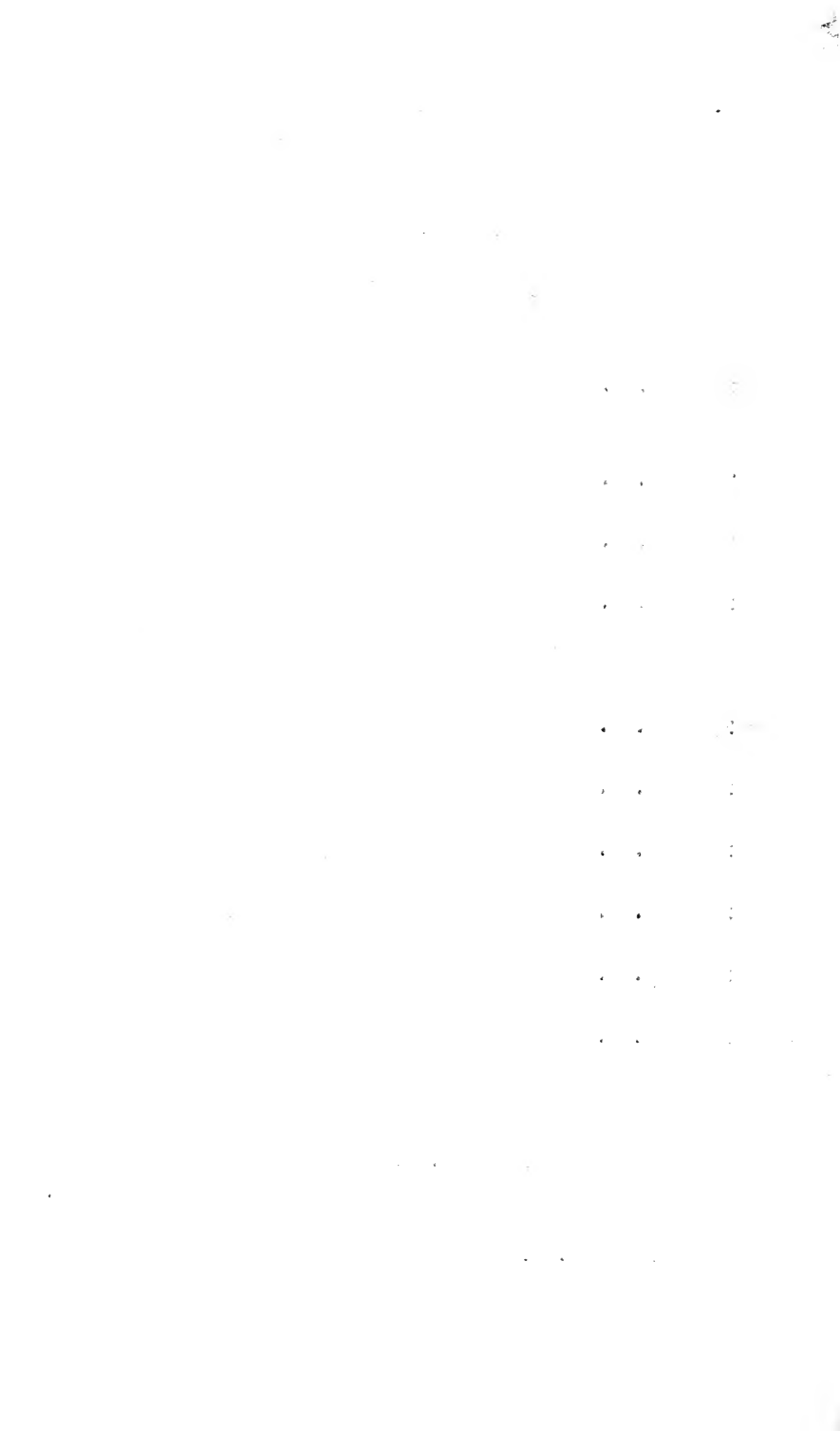


ANNUAL RETREAT, ST. JOHN FISHER COLLEGE

Rev. Brice Howard, OSB
Retreat Master

- 7:30 a.m. Lauds in common followed
 by mental prayer (chapel)
- 8:00 a.m. Masses
- 10:00 a.m. Conference (chapel)
- 11:30 a.m. Community Mass (Those who
 wish to do so may con-
 celebrate)
- 12:30 p.m. Lunch and recreation
 to
2:00 p.m.
- 4:00 p.m. Discussion (Community Room)
- 5:30 p.m. Vespers in common
- 6:00 p.m. Dinner and recreation
- 8:00 p.m. Scripture Service and
 Benediction

The retreat will begin on Sunday evening at 8:30 p.m. with Conference and Benediction and end Friday morning. Mass for deceased conferees on Wednesday at 11:30 a.m.



St. John Fisher College
Annual Retreat for Priests, 1965

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Chief Celebrant at the Community Mass:

Monday	Fr. Trovato
Tuesday	Fr. Dorsey
Wednesday	Fr. McCorkell
Thursday	Fr. Brice Howard

Benediction

Sunday	Fr. Miller
Monday	Fr. Sheahan
Tuesday	Fr. Whelan
Wednesday	Fr. McGinn
Thursday	Fr. Kraus

Readers at Meals

Monday	Fr. Peter Sheehan
Tuesday	Fr. Cavanaugh and Bammel
Wednesday	Fr. Sosulski and Perry
Thursday	Fr. Black and Hetzler.

(Transcribed from the copy of the sheet
given to retreatants, in the General
Archives of the Basilian Fathers)

Father Adrien Fayolle
March 5, 1885

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A Monsieur Vincent, Supérieur à St.
Michael.

Mon cher confrère.

Veillez, avec le fraternel concours de vos deux Conseillers, répondre, en toute sincérité au questionnaire ci-joint. Son importance et la raison de son envoi à nos diverses maisons ne vous échapperont pas.

Les réponses écrites en regard des demandes et sur cette même feuille, me seront directement transmises le 1^{er} Mai. Avant de procéder à ce travail, conjointement avec vos conseillers, vous aurez l'obligeance de donner lecture du questionnaire, en son entier, aux confrères réunis, afin que personne, parmi eux, ne voit ni une surprise déloyale, ni les manoeuvres d'une sorte de trahison, dans une mesure que je crois essentiellement utile et très nécessaire au bien de la Communauté! La présente feuille consciencieusement remplie, deviendra chose sacrée, et mettra évidemment les rédacteurs des réponses dans l'obligation de garder sur leur contexte un scrupuleux et religieux silence. Le Supérieur Général seul aura la responsabilité, avec tous les ménagements que conseille la prudence, de déduire des communications qui

Father Adrien Fayolle
March 5, 1885

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lui seront adressées, les conséquences les plus avantageuses à la prospérité de nos oeuvres et au progrès spirituel de ses bien-aimés confrères.

Ces confrères s'auront comprendre qu'étant personnellement dans l'impuissance d'aller vous visiter aussi souvent que je la désirais, je trouverai dans le questionnaire, grâce à la précision des renseignements fournis, une juste et exacte appréciation des hommes et des choses. Il sera aussi dans cette enquête du Supérieur qui deviendra désormais annuelle, un motif de se maintenir dans le parfait accomplissement de leurs obligations, et un stimulant puissant de tendre vers le but de notre sublime vocation, notre propre sanctification et la sanctification des jeunes âmes confiées à notre sollicitude.

Vous provoquerez d'ailleurs vous-même, mon cher confrère, ces heureuses dispositions dans votre personnel enseignant en prenant pour thème de plusieurs conférences la langue serrée des articles du questionnaire, et en vous appesantissant sur les points les plus faibles que vous aurez remarqués autour de vous.

Cela fait, ayez la bonté d'approuver les réponses données, apr votre signature

Father Adrien Fayolle
March 5, 1885

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et celle de vos deux confrères. Ceux-ci, évidemment, dans le cas où ils auraient des communications plus intimes à me faire sont tenus de me les adresser sous pli cacheté, car, il est des circonstances où ces communications peuvent être pour eux une obligation rigoureuse de conscience.

Recevez, mon cher confrère, pour vous-même et pour tous mes confrères, la nouvelle expression des mes sentiments affectueux et dévoués en N.S.

A. Fayolle, Supr.

Cette lettre sera lue, comme le questionnaire aux confrères.

Collège du Sacré-Coeur, 5 Mars, 1885.

+ + + + +

De notre Maison Mère ce 5 Mars 1885 —

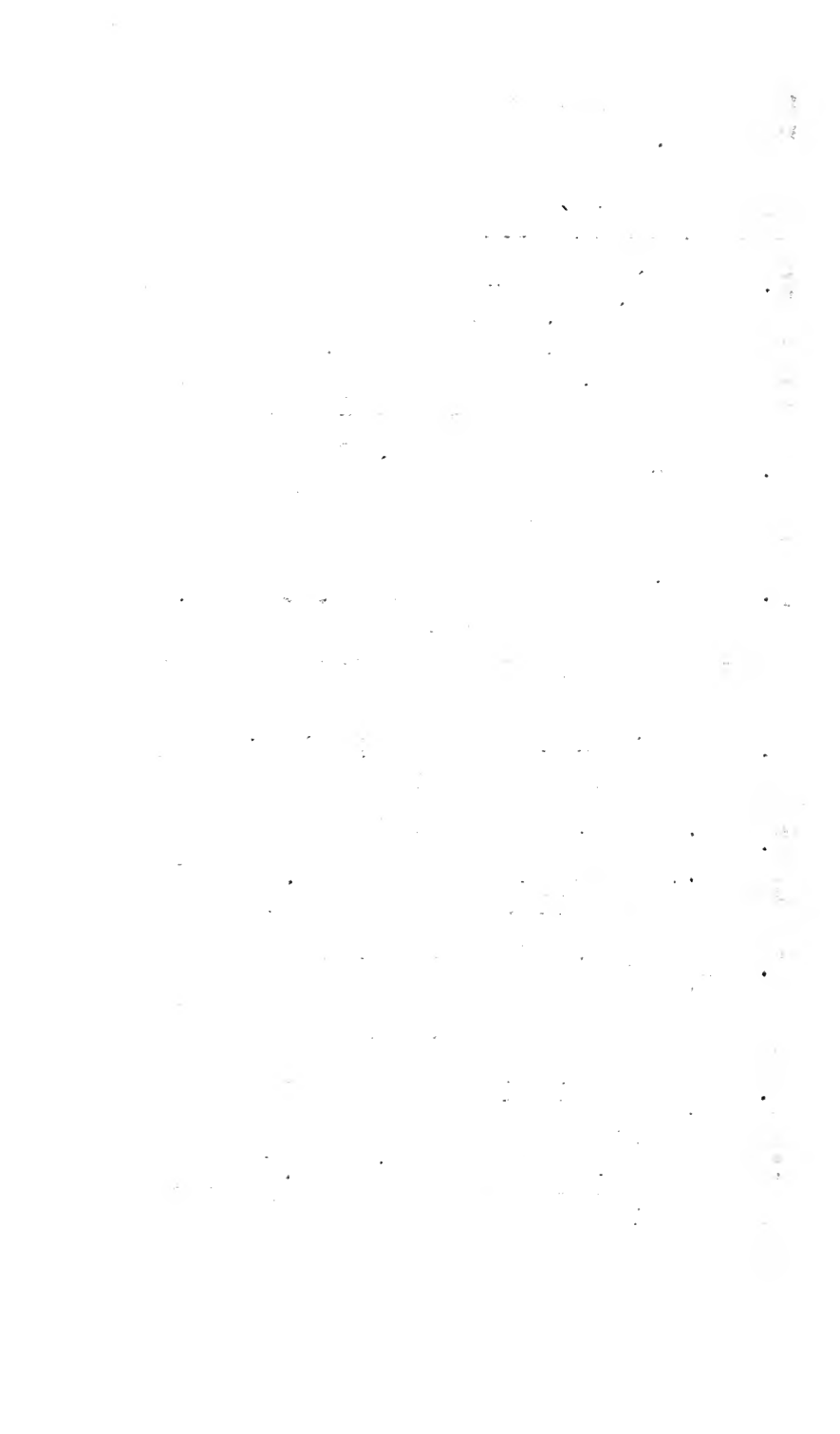
à la Maison de St. Michel, Toronto.

A renvoyer rempli avant le 1^{er} Mai

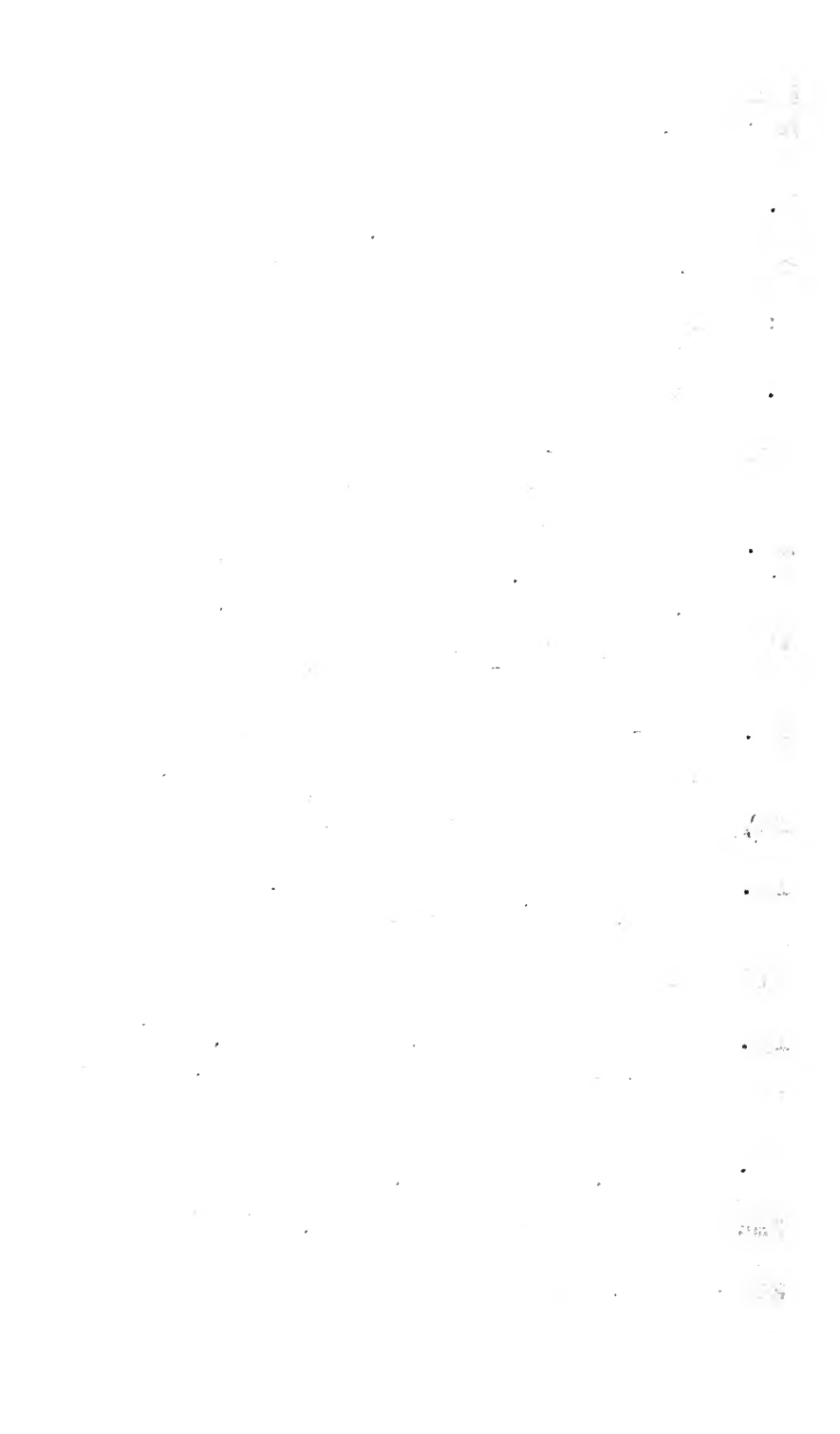
Q u e s t i o n n a i r e

Articles généraux

1. La règle est-elle observée par les confrères, relativement aux exercices communs, méditation, lecture spirituelle, examen particulier et autres réunions obligatoires?
2. Y a-t-il des confrères dont les absences soient fréquentes et habituelles?
3. Après chacune de ces absences, le Supérieur est-il prévenu par les délinquants tenus dans tous les cas de leurs motifs?
4. Se lève-t-on le matin à l'heure de la communauté?
5. L'exercice du soir est-il de 1/2 h., comme la méditation, et l'examen particulier de un 1/4 h.?
6. La pratique de la visite quotidienne et individuelle au S.S. est-elle en vigueur?
7. Les permissions de sorties en ville, en dehors des heures consacrées à la promenade, sont-elles demandées à chaque fois? N'y a-t-il pas abus?



8. Des visites trop assidues auprès des mêmes personnes, ou rendues ou reçues, ne se practiciserent-elles pas? Des dîners au dehors sans autorisation n'ont-ils pas lieu?
9. Existe-t-il dans votre maison des réunions semi-clandestines qui se prolongent au-delà de l'heure réglementaire pour le coucher?
10. Les funestes habitudes de jouer aux cartes, de boire des liqueurs fortes, en secret ou~~x~~ en public, et encore en petits comités de confrères ne s'établissent-elles pas?
11. Y a-t-il des confrères qui reçoivent dans leurs chambres contrairement à toutes les défenses, des élèves ou~~x~~ des personnes du sexe?
12. Les maîtres répétiteurs, s'il y en a, prennent-ils toujours pour donner leurs leçons du moins deux élèves?
13. Les rapports entre maîtres, élèves et les personnes de service, sont-ils ce qu'ils doivent être?
14. Des amitiés particulières entre confrères jusqu'à les rendre en quelque façon inséparables, n'existent-elles pas? Le tutoument entre eux est-il usité?



15. La charité fraternelle, l'union, l'ordre, le bon esprit règnent-ils dans votre maison?
16. Les confrères aiment-ils le travail et l'étude, leur cellule et le silence?
17. Chaque confrère a-t-il son confesseur dans la Maison?
18. Les prêtres se font-ils un devoir de prêcher à tour de rôle?
19. N'accepte-t-on pas sans autorisation des fonctions extérieures?
20. L'autorité est-elle respectée, obéie dans ses ordres?
21. Les idées de luxe, les achats considérables de livres, meubles, etc., n'ont-ils pas mis dans les dettes de jeunes confrères sans expérience?
22. Avez-vous une fois la semaine, à la place de la lecture spirituelle, une conférence soit spirituelle, soit pédagogique?
23. N'omettez-vous pas la retraite du mois, le 1^{er} vendredi, jour de préparation à la mort? Récitez-vous les prières prescrites?
24. Faites-vous la coulpe aux jours fixés par la règle?



Professeurs et Surveillants

25. Les professeurs préparent-ils bien leurs classes?
26. Sont-ils à la hauteur de la classe assignée à chacun d'eux? Les jugez-vous capables de monter à une classe supérieure?
27. Y a-t-il parmi eux des spécialistes, c-à-d. des confrères ayant des aptitudes particulières?
28. Les professeurs maintiennent-ils la discipline dans leurs classes? Ne se permettent-ils pas de frapper leurs élèves ou de tomber dans l'excès contraire le favoritisme?
29. Même question touchant les surveillants?
30. En général, les professeurs et les surveillants exercent-ils leurs fonctions avec zèle, profit pour les élèves et impartialité?
31. Les surveillants des dortoirs n'abandonnent-ils pas quelque fois leur poste, en laissant les enfants seuls, ou même un seul confrère avec eux?
32. Les surveillants ne se permettent-ils pas de causer au dortoir avec des enfants couchés?



33. Les surveillants font-ils en leur particulier les exercices de piété qu'ils ne peuvent faire avec la Communauté?
34. Les surveillants tiennent-ils exactement la liste des confessions mensuelles des enfants? ceux-ci sont-ils invités à la Communion fréquente?
35. Les surveillants mettent-ils le Supérieur au courant de tout ce qui concerne les enfants et de leurs rapports entre eux?
36. L'instruction religieuse n'est-elle pas négligée dans les classes?
37. Les élèves sont-ils laborieux, pieux, soumis et attachés à leurs maîtres?
38. Les surveillants ne leur accordent-ils pas trop de latitude, ne les laissent-ils pas trop courir dans la maison et au dehors, et quelque fois fumer du tabac?
39. Avez-vous des expectations dans le cours de la présente année?
40. Ne fait-on pas faire aux élèves des promenades trop longues?
41. L'abus des gouter en promenade existe-t-il? S'il y a lieu à

exception à l'occasion de certaines fêtes, l'autorisation du Supérieur, nécessaire à chaque fois, est-elle demandée?

Théologie, Ordinations, Culte

42. Une conférence théologique a-t-elle lieu chaque semaine? Les confrères désignés par le sort longtemps à l'avance comme il a été réglé à la Maison Mère, la font-ils à tour de rôle?

43. Les confrères prêtres, soumis aux six examens de théologie qui ont lieu la veille de notre retraite, soit comme interrogateurs, soit comme examinés, préparent-ils les traités de l'examen par la rédaction des cahiers exigés?

44. Les jeunes confrères non-prêtres suivent-ils régulièrement le cours de théologie? La savent-ils? Combien en avez-vous et quels sont-ils?

45. Le culte n'est-il pas négligé? Les confrères chargés de la paroisse s'occupent-ils en conscience des âmes, des enfants, des malades confiés à leur sollicitude? Ces confrères, suivent-ils, autant que possible, la règle commune?



46. Les jeunes confrères aspirants aux ordinations sont-ils pieux, édifiants et s'approchent-ils de la table Ste. non-seulement le Dimanche, mais encore la semaine?
47. Ceux qui sont susceptibles d'être appelés à la prêtrise, auront-ils vu, avant l'époque de leur ordination, toute la théologie, condition exigible pour être promu au sacerdoce?
48. Avez-vous des jeunes gens qui demandent à faire leur noviciat à Plymouth? Si ou, quelles sont leurs aptitudes? Les designer et dire s'ils peuvent faire leur noviciat l'an prochain?
49. Abordez-vous quelque fois dans vos réunions les questions de liturgie et de rubriques?

Santé des confrères

50. La table est-elle suffisamment pourvue et soignée?
51. Y a-t-il des plaintes fondées contre le régime?
52. Le nécessaire est-il toujours accordé aux confrères et le superflu, jamais?

53. Parmi les confrères, n'en est-il pas qui compromettre leur santé par des imprudences, des excès, soit dans le travail, les veilles trop prolongées, soit de toute autre manière?
54. N'y a-t-il pas gaspillage de la part des confrères des biens de votre maison, soit avec les meubles ou autres objets au service de tous, ou de toute autre façon? Y a-t-il en un mot, bon ordre, économie dans l'administration matérielle?
55. Les règlements particuliers et généraux arrêtés lors de ma visite au Canada, sont-ils observés? Dire en quoi on manque à ces décisions acceptées?
56. Donner la liste du personnel de votre maison.
57. Observations particulières, locales et personnelles, s'il y a lieu.
58. Mettre une note d'ensemble sur les confrères établis à Owen Sound; ils ne recevront pas ce questionnaire.

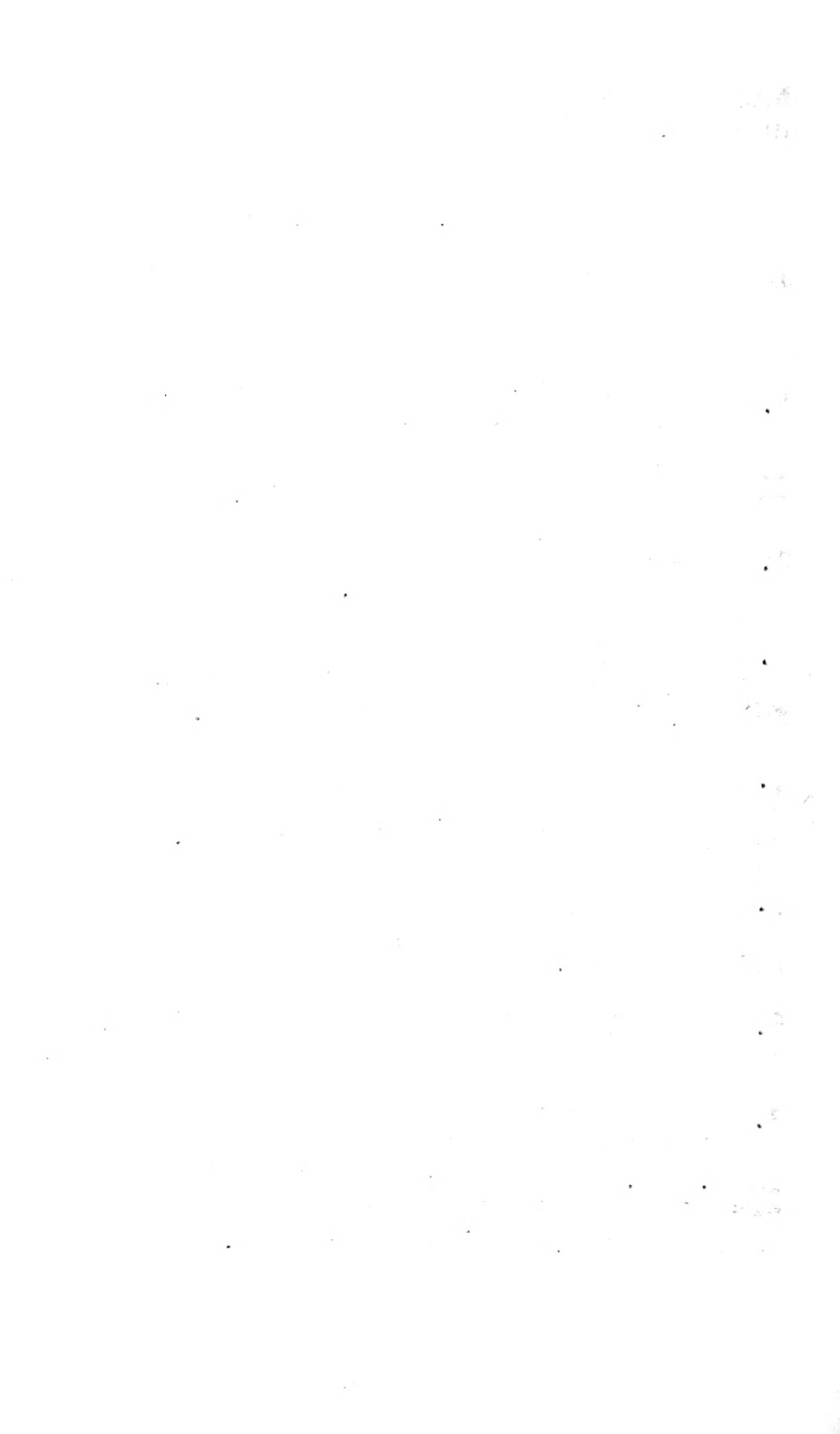
(Transcribed from the original in the General Archives of the Basilian Fathers)



RETRAITE DE ST. MICHEL, 1889

Recommandations adressées aux confrères pendant la retraite

1. Exactitude à observer la règle;
Assistance régulière aux exercices
communs; fidélité à bien faire la re-
traite du 1^{er} vendredi du mois.
2. Faire les conférences théologiques
une fois par semaine.
3. Une fois par semaine le Supérieur
doit donner des avis à ses con-
frères, à la lecture spirituelle.
4. Le Supérieur doit voir et encourager
les jeunes confrères qui seront
réunis par lui deux fois par mois.
5. Les classes doivent être visitées
de temps en temps, au moins deux
fois le mois.
6. On doit parler souvent aux élèves,
en forme de conférences spirituelles.
7. Les confrères doivent être assidus
à faire leur visite de chaque jour
au T. St. Sacrement; ils n'oublieront
pas d'entrer à l'Eglise avant de sortir
de la maison, et à leur retour.



8. Les confrères doivent rester et travailler dans leurs chambres pendant les études.
9. Les confrères doivent demander au Supérieur la permission de sortir de la maison, et de faire des visites en ville.
10. On sortira rarement après souper: on ne visitera pas trop fréquemment les mêmes familles.
11. Recommandation expresse de se surveiller dans l'usage des boissons fortes, dont on doit user rarement par nécessité et que l'on doit aussi demander au Supérieur.
12. On se couchera à 9 1/2 h., au plus tard, et il n'y aura pas de veillées dans les chambres des confrères.
13. Défense d'aller à l'opéra. On pourra quelque fois assister aux concerts publics, lorsque les convenances l'exigeront et que la réunion sera honnête.
14. On donnera des leçons de plainchant aux élèves.
15. Pas de punitions exagérées; s'en tenir pour cela au directoire.



16. Défense de lire des romans et de perdre son temps à la lecture des journaux. Bien préparer sa classe.
17. Prudence et grande réserve avec les femmes; pas de familiarité avec elles.
18. Les confrères en visite dans une de nos maisons y suivront l'ordre commun des exercices.
19. Chacun prêchera à son tour.
20. On ne fumera pas dans les corridors et dans les rues; on ne fumera que dans sa chambre.
21. Les confrères ne doivent jamais entrer à la cuisine.
22. On ne recevra point dans sa chambre les enfants et les femmes.
23. On lira en latin le Novum Testamentum dans les réunions de la communauté.
24. On fera la prière du soir, en commun, ou avec les élèves.
25. Le lever aura toujours lieu à 5 h. 1/2, même en vacances.
26. Pendant les vacances on entrera en étude à 9 h. du matin jusqu' à 11 h. 1/2.



Father Adrien Fayolle
July 14, 1889

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27. A 11 h. 1/2 lecture spirituelle et examen particulier.
28. La prière du soir aura lieu à 8 h. 1/2 ou à 9 h.
29. Il y aura par semaine deux jours de complet repos; ces jours-là les promenades pourront être prolongées.
30. Les exercices de la communauté auront lieu tous les jours en tous temps et aux heures fixées, sauf le dimanche où la lecture spirituelle et l'examen particulier resteront supprimés.

Toronto ce 14 juillet 1887 <sic>

A. Fayolle, Supr.

(Transcribed from the original in the General Archives of the Basilian Fathers)



Father Adrien Fayolle
December 18, 1892

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My dearly beloved confreres,

I deem it expedient to put once more before you, in order to engrave them more deeply in your hearts and memories, a few points of Rule promulgated before the assembled community at last retreat. I am aware that you have not failed to observe their importance and accordingly the most of you, anxious to have perfect regularity in our internal organisation have seen with pleasure in the adoption of the above mentioned measures a remedy at once efficacious and calculated to remove such abuses as ought altogether disappear from amongst us.

It will be a source of consolation to me, my dear confreres, if I can rely on your generous co-operation for the realizing of what I so ardently desire to accomplish.

In view of the incalculable advantages we hope to derive you will not withhold from me your zealous assistance without which, indeed our Rules were as heretofore a dead letter. It will perhaps be necessary to go counter to your own likings to sacrifice personal whims and caprices and renounce that independence which is foreign to the spirit of our Institute. Nevertheless, possessed as you are of faith and will, you will not be slow to change old habits condemned

by our Rules and at utter variance with the traditions of our community. To be sure the issue of it all will redound to our profit; for good example by a kind of blessed contagion will spread gradually and call forth those holy impulses that make communities fervent and their members capable of acts of heroic devotion.

Yes, my dear confreres, let us have but one object, the sanctification of self by the edification of one another; let us have hearts but one desire, our advancement in the practice of the virtues of our holy state and the growth of the religious family to which we have sworn to consecrate our strength, our talents and our lives. Impressed by these high supernatural thoughts and following in the footsteps of our venerated elders, our true models, we shall even in this life arrive at the fullness of peace and happiness with which those who hunger and thirst after justice are forever replenished: *beati qui esuriunt et sitiunt justitiam quoniam ipsi saturabuntur.*

With full confidence therefore I submit these words of earnest exhortation to your good judgement and the excellent spirit that animates you.

Furthermore, I am pleased by the hope that when occasion calls you will know how to show yourselves capable of that

childlike docility and christian energy which have their source in the heart of Our Lord. May the Immaculate Virgin, our amiable patroness, bless and make resolute those wills that waver, and inspire you with the noble sentiments of those great souls who like the Apostles having bravely withstood the shock of many a combat here below, aim solely to be crowned in the regions of glory. Until we reach the goal and while here yet remains something to do let us not be inactive but with eyes fixed on the supernatural prize to be gained, let us aspire to mount ever highest and multiply works of zeal around us.

Fratres, ego me non arbitror comprehendisse unum autem, quae quidem retro sunt obliviscens ad ea vero quae sunt priora extendens me ipsum, ad destinatum persequor, ad bravium supernae vocationis Dei in Christo Jesu.
(Philip. 3)

That you may not be taken unawares in consequence of the decisions arrived at and approved at two sittings of the general council, I request my confreres, the local superior to read the various articles accompanying this letter three several times during the present scholastic year: first when received, second during Holy Week and thirdly early in July.

Father Adrien Fayolle
December 18, 1892

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I shall not conclude this letter without offering you my best wishes on the eve of the New Year. May Our Lord give and keep you in health and strength that you may the longer and the more faithfully work the portion of His vineyard entrusted to your care. Yes, and may He look upon our distant family as one that nearer to us with merciful tenderness and not repeat during the coming year those terrible blows that have afflicted our hearts during the year so soon to close.

Since His goodness will have us remain here in the number of the living, let us not cease to bless Him, but strive to deserve in the midst of our daily labors the sweet interior consolations which He holds out to His good servants.

Thus I aver, my dear confreres, is earnestly prayed for in behalf of each of you by him who in all fatherly affection signs himself

Your devoted confreres in Our Lord,

A Fayolle, Sup.

Annonay, December 18th, 1892.

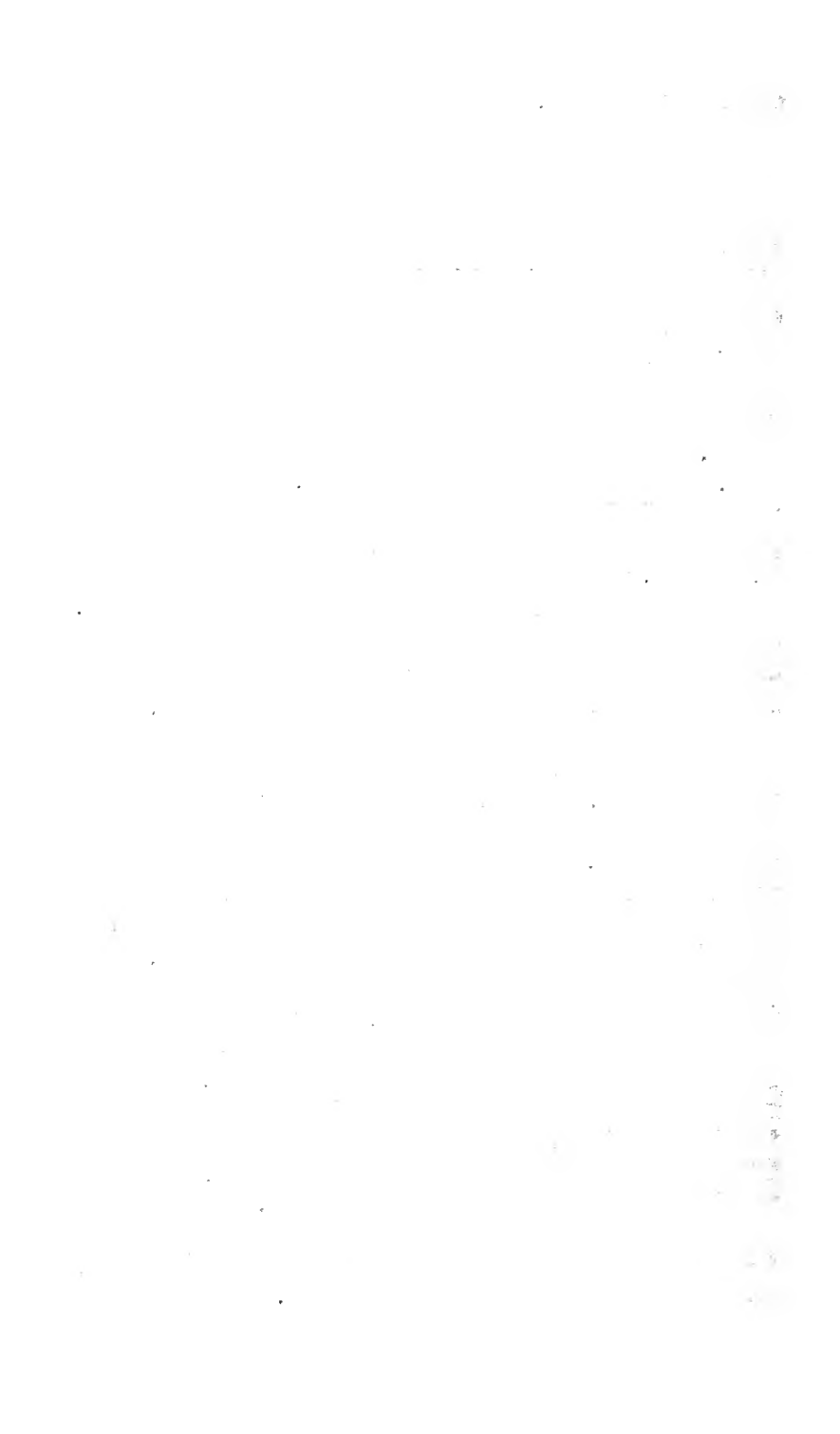
(Transcribed from the original in the General Archives of the Basilian Fathers. This English translation bears the date January 21st, 1893)

PRECES QUOTIDIE RECITANDAE

Past Matutinas Preces

Domine, Jesu Christe, da huic Congregationi, ad quam me vocare dignatus es, bona spiritualia et temporalia, nosque et illa administra et dirige; ut cultus tuus, et animarum salus hic semper vigeat, crescat et perseveret. Custodi omnes mihi commissos et commendatos et pro quibus orare debeo, praecipue vero N. et N.; rege et salva eos juxta beneplacitum tuum, ut nemo ex illis pereat. Succurre omnibus pro quibus me orare tu vis et ego nescio; protege servos tuos omnes, qui te maxime diligunt, quamvis eorum numerum et nomina ignorem. Justis autem, tepidis et imperfectis auge Fidem, Spem, Charitatem; auge fervorem ut ad culmen perfectionis cito perveniant. Da superioribus zelum disciplinae, subditis obedientiam, ut professione sua omnes digni inveniantur. Respice benignis oculis, Bone Jesu, parentum et confratrum nostrorum animas in Purgatorio detentas, illas praesertim quae suffragiis nostris magis indigent, et da illis requiem sempiternam. Mei denique memento omnium miserrimi et indignissimi, qui gratiae tuae auxilio tanto majori prae caeteris egeo, quanto infirmior sum et impotentior.

Extingue in me omnia terrena desideria, et ignem tui amoris accende. Dirige me



etiam in veritate tua et per intercessionem Beatae et Immaculatae Mariae Virginis, Sti. Josephi, Sti. Basilii, et omnium patronorum nostrorum, da mihi finalem perseverantiam. Qui vivis, etc.

Cor Jesu sacratissimum, miserere nobis.
(ter)

Cor Mariae Immaculatam, ora pro nobis.

Sancte Joseph, ora pro nobis.

Post Vespertinas Preces

V. Laudemus viros gloriosos et parentes nostros.

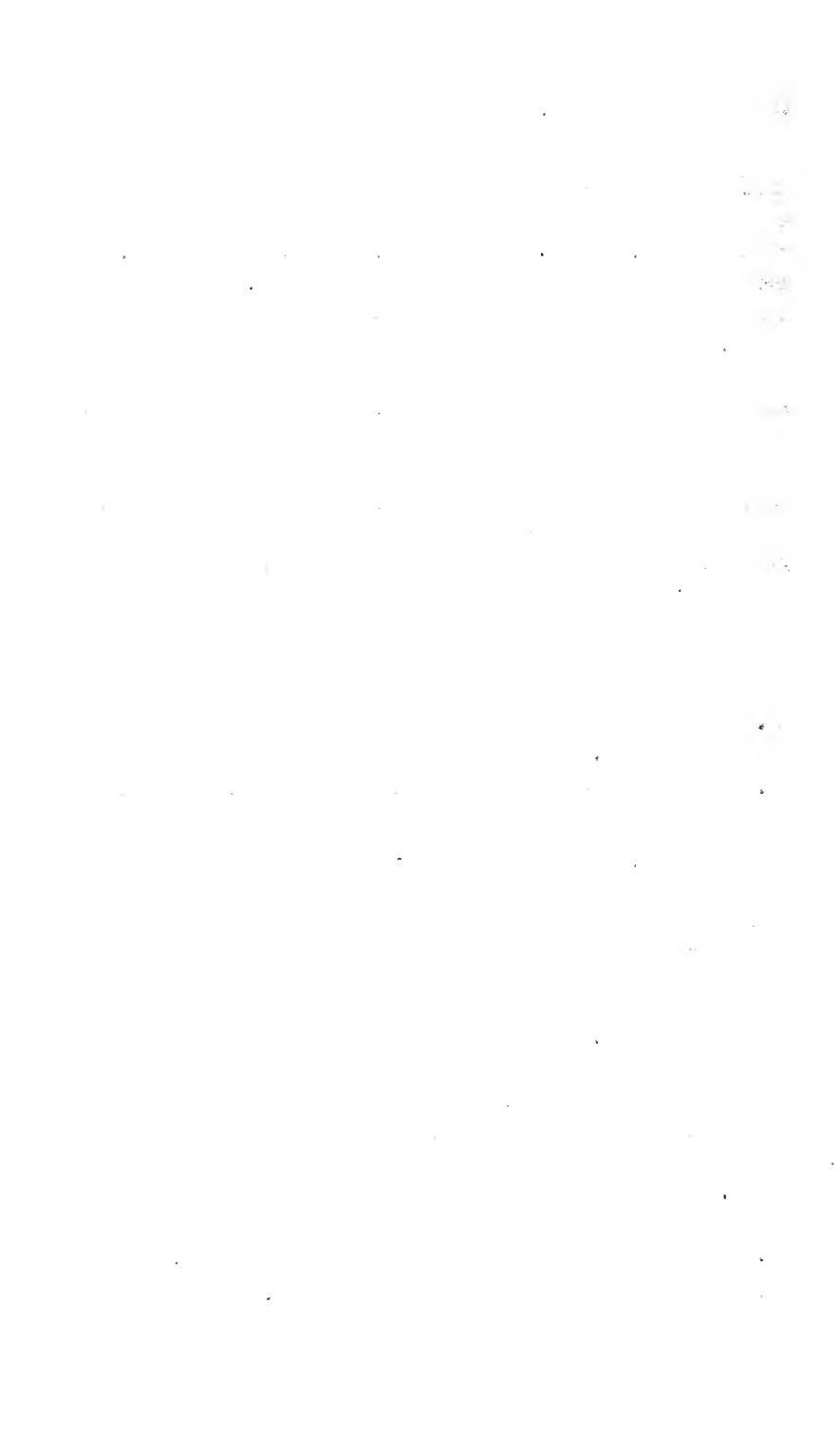
R. In generatione sua. — Eccl. xlv, 1.

Sancte Pater noster Basilii, Patrone Congregationis tuae, quae juventutis christiane educandae provinciam suscepit, magistrorum et alumnorum esto semper et ubique norma atque assiduus auxiliator tuorum Sacerdotum ad te clamantium.

O Doctor Optime, Ecclesiae sanctae lumen, Beate Basili, divinae legis amator, deprecare pro nobis Filium Dei.

V. Memor esto Congregationis tuae.

R. Quam possedisti ab initio.



OREMUS. Excita, Domine, in Ecclesia tua Spiritum, cui Beatus Basilius servivit; ut eodem nos repleti, studeamus amare quod amavit et opere exercere quod docuit.

Protege, quaesumus, Domine, Familiam tuam subsidiis pacis, et Beatae Mariae semper Virginis patrociniiis confidentes, a cunctis hostibus et periculis redde securos. Per Christum D.N.

Amen.

(40 dies Indulg. concessae)

(Transcribed from pages 71-74 of the Latin text of the Constitutions published, March 1894)

ORDER OF PRECEDENCE

The order of Precedence in the general meetings of the Community is established as follows:

1. The Vicar General.
2. The members of the Council, according to Seniority.
3. The Procurator General.
4. The Superior of the Novitiate.
5. The Provincials and Visitors.
6. The Superiors of Houses.
7. The members of the Chapter.
8. The Directors of Studies officially appointed by the Superior General.
9. The Treasurers of houses who are priests; and are not comprised in the above classification.
10. The confreres who are priests.
11. The confreres who are not priests, by rank of orders.
12. The Novices by rank of admission into the Novitiate.
13. Auxiliary priests shall be placed with honor according to ordination and age.
14. In religious ceremonies, the confreres honored by some ecclesiastical distinction take precedence of the



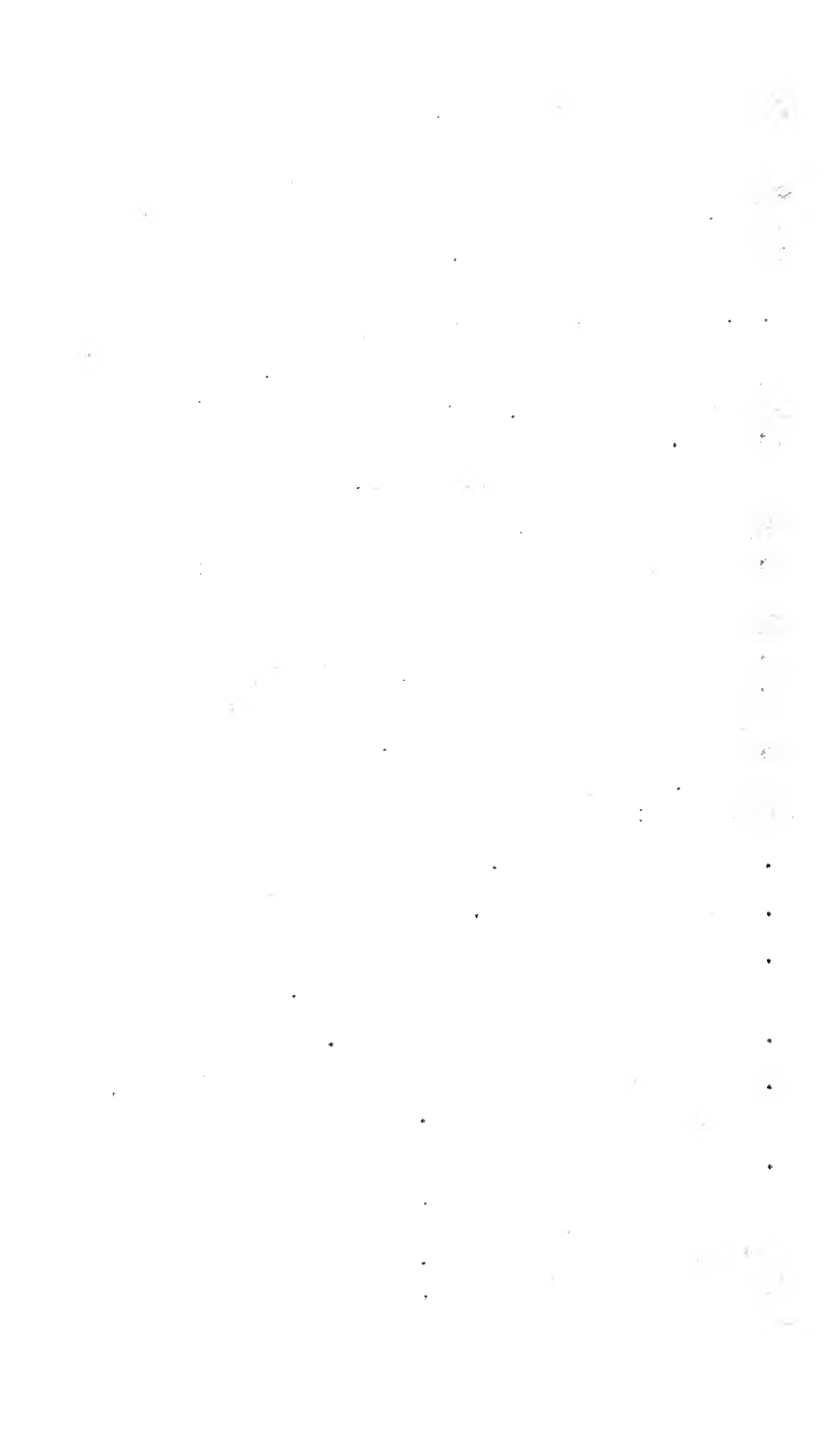
of the other confreres but in that case only; out of ecclesiastical ceremonies they rank as above.

N.B. In all cases, seniority dates from the day of final profession. In the case of two or more professions on the same day, precedence is given to age.

The order of precedence in local Houses is established as follows:

The order established above is always followed in favor of the confreres who hold already a determined position such as the General Counsellors and members of the Chapter; but in local Houses, they rank after the local Superior:

1. The Superior.
2. The Treasurer.
3. The two Counsellors annually chosen by the Superior General.
4. The Confreres Priests.
5. The Confreres who are not Priests, by rank of order.
6. In meetings that are merely literary or classical, the confreres will rank before the students according to the class they teach. After the professors of Philosophy, Rhetorique, Humanities comes the professor of high



mathematics, next to him the professors of the 3rd - 4 - 5 - 6 - 8 class; then the professors of English and other modern languages.

N.B. The Superior General, gives, as he thinks fit, two Counsellors to each local Superior, according to the Constitutions. The confreres named by him shall be those whom he will judge the most fit to help the local Superior in the government of his house. In the matter of such a choice no attention is to be paid to priority or to any other title.

The Counsellor who is professor of a class, or has a charge superior to that of his confere, has precedence over him; notwithstanding the title that might plead in favor of the latter, he becomes de facto First Counsellor. This rule finds only its application in local Houses. In General meetings at the Mother House, the Counsellors of local Superiors can never take advantage of their title. They place themselves according to their rank.

Discussed and approved in council,
January 20, 1880.

A Fayolle, Sup. Gen.

(Transcribed from the copy in the General Archives of the Basilian Fathers)

REGLEMENT RELATIF AUX VOYAGES

arrêté en Conseil au Mois d'avril 1884

Les frais de voyage ordinaires dont le but est essentiellement personnel sont à la charge des confrères qui les entreprennent; les revenus individuels que les Constitutions mettent à la libre disposition des membres de la Communauté doivent suffire à leurs dépenses, soit pour le vestiaire, soit pour leurs petites fantaisies d'agrément et leurs aumônes.

Les voyages entrepris en vue des nécessités de l'oeuvre commune seront rangés en voyages de 1^e et de 2^e catégorie: ces voyages resteront à la charge de la Communauté dans les cas ou les conditions ci-dessous indiqués.

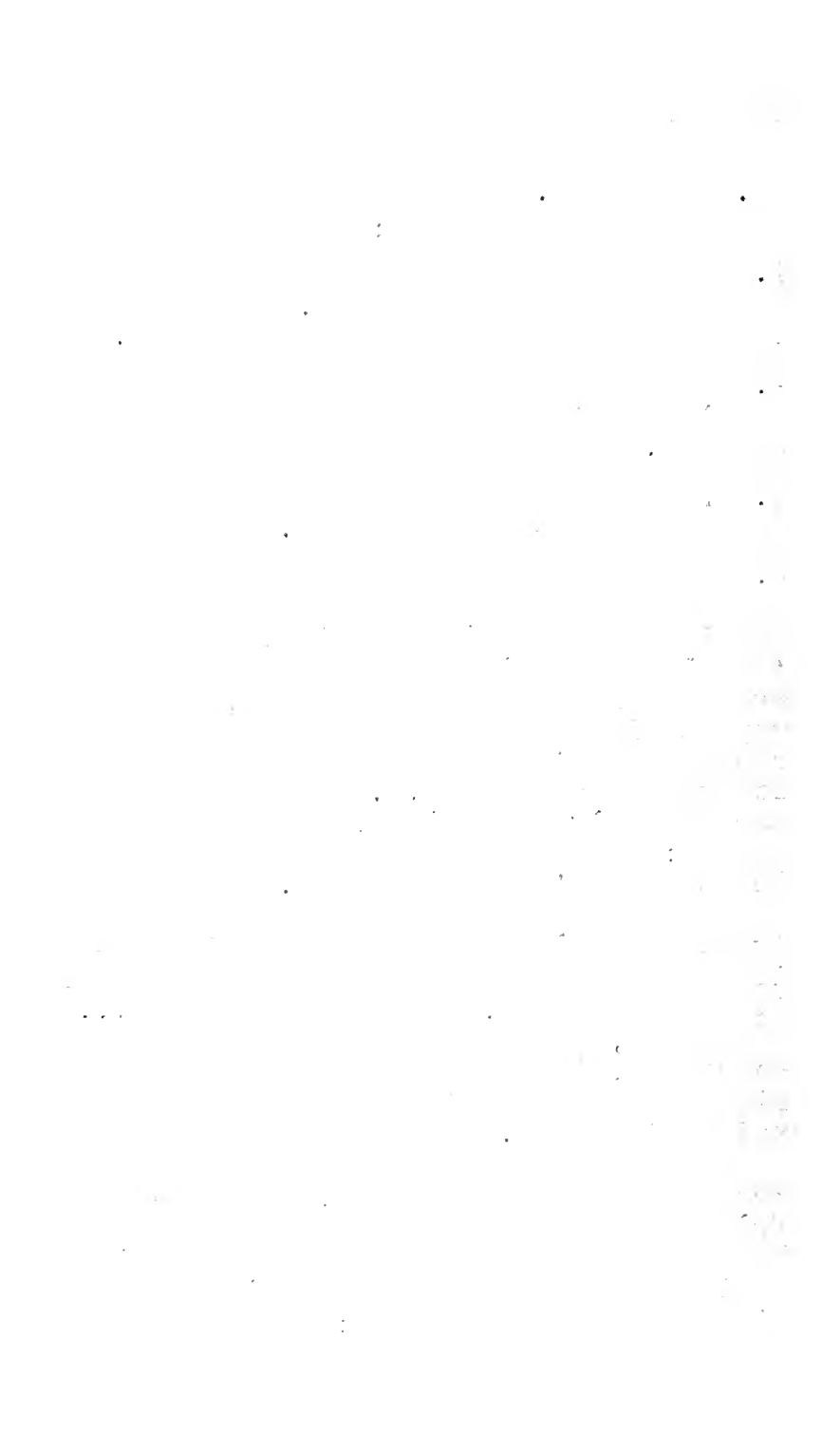
1^e. Catégorie. Dans cette classe sont compris tous les voyages fait à l'appel ou sur l'ordre du Supérieur Général, pour les besoins et dans l'intérêt de l'oeuvre commune: ambassades, missions spéciales, visites aux établissements, voyage de santé et saisons d'eaux. Tous ces voyages sont à plein tarif pour les dépenses ordinaires, raisonnables jugées nécessaires. On autorise l'envoyé à user des billets de 2^e classe, et dans certains cas rares, s'il le faut pour gagner du temps, d'une Correspondence, des billets de 1^e classe.

2^e. Catégorie. Dans cette sont renfermés:

1. Les voyages des confrères convoqués à la retraite générale, moyennant les conditions expliquées ci-dessous.
2. Les voyages des confrères appelés à la Maison Mère par le Supérieur Général.
3. Les voyages de déplacement ou de changement de résidence.
4. Les voyages des confrères allant passer leurs vacances de 15 jours auprès de leurs père ou mère: ou pour les mêmes confrères dont la famille est éloignée de leur résidence, les voyages imprévus nécessités dans le courant de l'année pour causes majeures et exceptionnelles, e.g. maladie ou mort des pères et mères, frères et soeurs: mais une fois seulement dans le courant d'une même année.

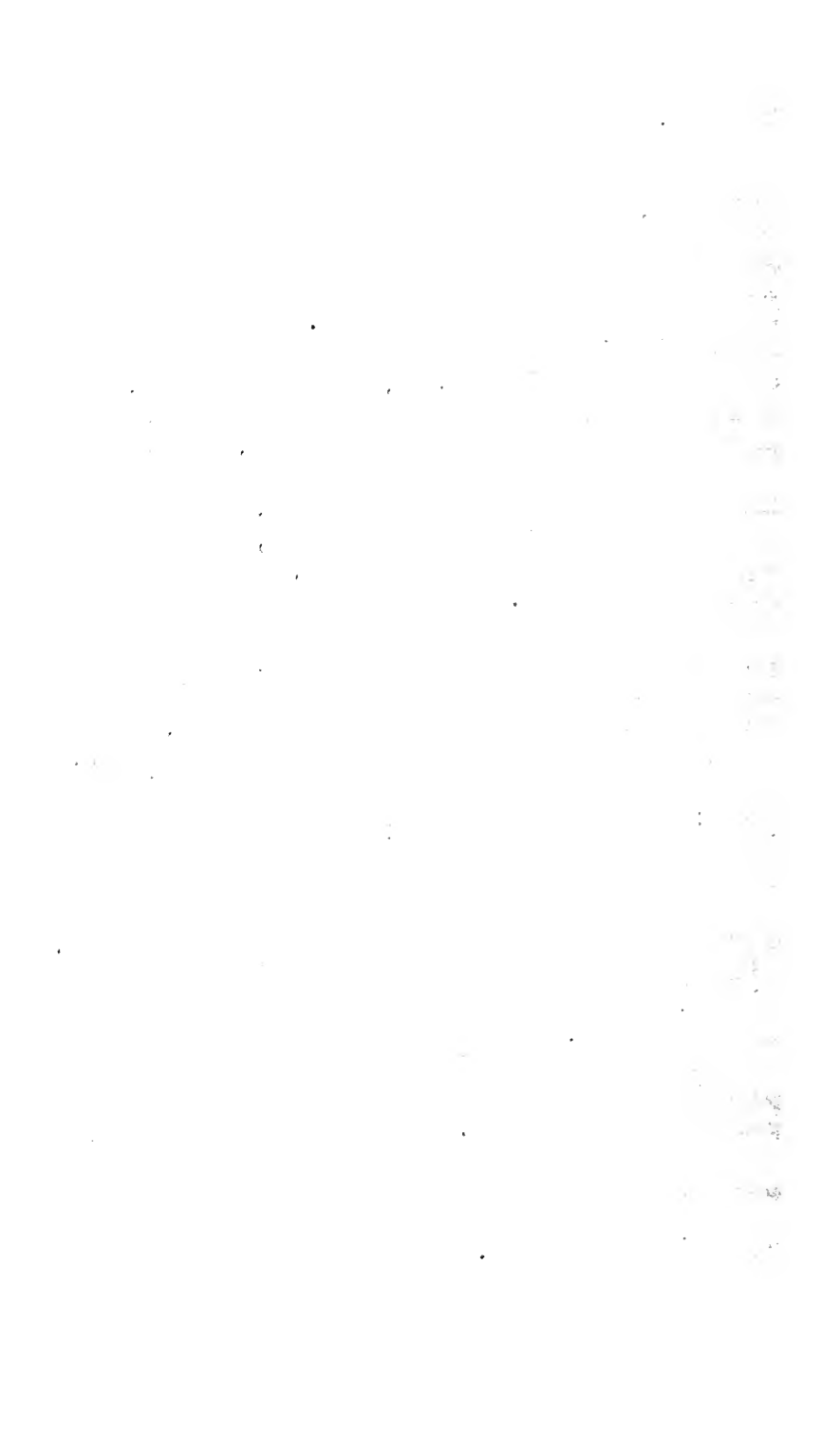
A tous confrères ayant voir à l'indemnité accordé aux voyages de 2^e catégorie, il sera allonger, tous autres frais ... supprimés, dix centimes par kilometre parcourue, à compter par la ligne la plus directe du point de départ au point d'arrivée.

Pour la retraite Générale, les confrères seuls qui ont leur résidence habituelle en de hors de la maison où a lieu la retraite ont droit à l'indemnité indiquée plus haute: ceux qui



habitent cette maison auraient-ils un trajet à parcourir pour assister aux pieux exercices ne recevront comme par le passé aucune indemnité sauf certains cas spécifiées plus loins. Pour avoir droit à l'indemnité accordé aux voyages désignés par le No. 4, 2^e catégorie, soit pour les vacances de 15 jours, soit pour les voyages exceptionels, il faut que la dépense du voyage prise sur les indicateurs du chemin de fer, 2^e classe par la ligne la plus directe, s'élève au moins de quatres francs, aller et retour compris. Ceux dont les voyages entrepris dands des circonstances analogues à celles précitées, leur occasionneraient une dépense inférieure au chiffre entraînement la faveur, on subiront seuls les frais comme cela ... pratique dans la Communauté jusqu'à ce jour: En conséquence, n'ont pas droit à la faveur les confrères dont les familles sont assez rapprochées de la maison de leur résidence pour ne leur occasionner que des dépenses ordinaires. S'il y avait lieu à déroger à cette règle, le Supérieur Général trancherait la question. Mais dans anciens cas on ne pourrait additionner les dépenses de plusieurs voyages pour atteindre au chiffre de faveur.

Les frais de déplacement sont à la charge de la maison de résidence du confrère déplacé.



Pour le transport des bagages, les dépenses sont encore supportés par la Communauté, ou mieux, par les maisons particulières recevantes un nouveau confrère jusqu'à concurrence de la somme de 25 francs. Dans aucun cas le transport du mobilier d'un religieux ne devra dépasser ce chiffre sauf pour les grandes distances à parcourir.

Les règlements arrêtés ne s'étendent qu'aux profès. Les novices ou auxiliaires n'ayant droit que dans le cas d'un remplacement ou d'une mission à remplir. Pour les divers cas qui peuvent surgir, le Supérieur seul, et en son absence, le Vicaire Général accorderont des dispenses.

Décisions relatives à divers traitements

1. Les novices employés dans nos maisons recevront jusqu'au Sacerdoce un traitement de 500 francs quelque soit leur fonction.
2. Les jeunes gens qui font leurs épreuves dans l'enseignement en professant une classe ou faisant une surveillance et revêtus de la soutane, recevoient la même indemnité pour leur vestiaire et autres dépenses.
3. Ceux qui parmi eux, leur Rhétorique terminés tous en continuants leurs études à la préparation de leur examen

du Baccalaureat remplissent un emploi de surveillants ou de vices-surveillants, sans même porter la soutane, recevoient un traitement de 200 francs.

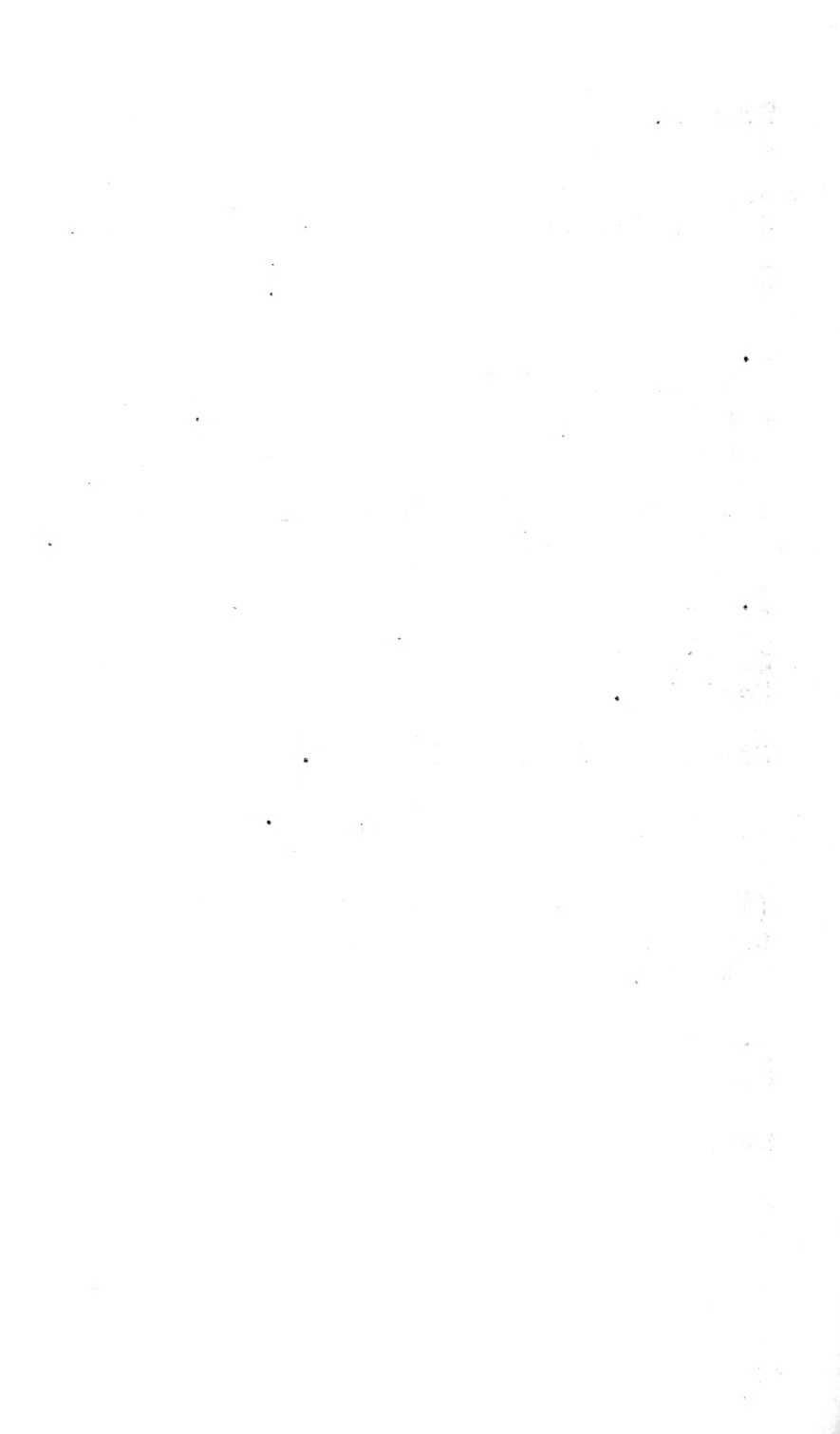
4. Les jeunes gens admis au Noviciat proprement dit verseront pour leur pension une somme de 300 francs. S'ils sont dans l'impuissance de compter cette somme durant l'année de leur Noviciat, cette dette doit solder par des retenues annuelles sur leur traitement subséquent.

5. Le Supérieur Général seul, pour des raisons majeures, pourra dispenser de l'obligation de payer la pension du Noviciat.

Promulgué le 14 juin 1884.

A Fayolle, Sup.

(Transcribed from the dittoed copy in the General Archives of the Basilian Fathers)



REGULATIONS MADE BY THE LAST PROVINCIAL
CHAPTER IN THE ORDER THEY WERE ACCEPTED

- 1st. The boys in our colleges must have every day a spiritual reading.
- 2nd. Professors should take more pains in teaching the Catechism.
- 3rd. The Local Superiors are recommended to use Bursaries, when under their immediate control, as far as possible for the benefit of Community Subjects, or likely Subjects.
- 4th. Every appointment of Local Councillors, Local Treasurers, Chaplains, or members employed in outside work of a permanent character, must have for its validity, the approval of the Very Rev. Fr. Provincial.
- 5th. Once a week a portion of the Constitutions will be read before the assembled Confreres of each house. At that meeting, none may assist save the members of the Community.
- 6th. St. Basil's Day must be observed in every house, on the day on which it falls, except it happens to fall on Sunday; all work must cease.
- 7th. A conference on some point of Pedagogy must be had every fortnight.



- 8th. The Local Council must meet once a month at least, and a minute of each meeting recorded.
- 9th. If a need arise for a director, the Local Superior can appoint one and invest him with such powers as the circumstances call for,
- 10th. At an early date in the scholastic year, a clear statement of the assets and liabilities of each house, and of the Community itself, will be drawn up and after submission to the Very Rev. Fr. Provincial and his council it will be forwarded to each Local Superior, who shall, in his turn impart the entire information to all the priests of the house.
- 11th. All moneys received for Bursaries must be retained intact and funded as circumstances will permit.
- 12th. Wine shall be served at table to none but priests.
- 13th. Moneys received for services rendered abroad, must, in accordance with the decision of the General Chapter of the Community (1898) be handed over to the Local Treasurer of the house in which the earner resides.
- 14th. Once a year, a Solemn High Mass will be sung in each house to beg

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of the Divine Bounty preservation from fire and other calamities.

I recommend to the Local Superiors of colleges to make proper arrangement for teaching the Plain Chant, and for the thorough training of boys in Religious Ceremonies. Divine Service should be conducted in accordance with the Rubrics of the Church, and the Ordo of the Diocese.

I also ask the Local Superior to have and conduct the Monthly Retreat according to our rule and customs and to insist often with our Confreres on the strict obligation of assisting at all the Religious Exercises of the Community.

Please remember in your prayers,

Your devoted Confrere,

V. Mairjon, C.S.B.

Provincial.

St. Michael's College
October 7, 1904.

(Transcribed from the original in the General Archives of the Basilian Fathers)

Father Adrien Fayolle
November 21, 1887

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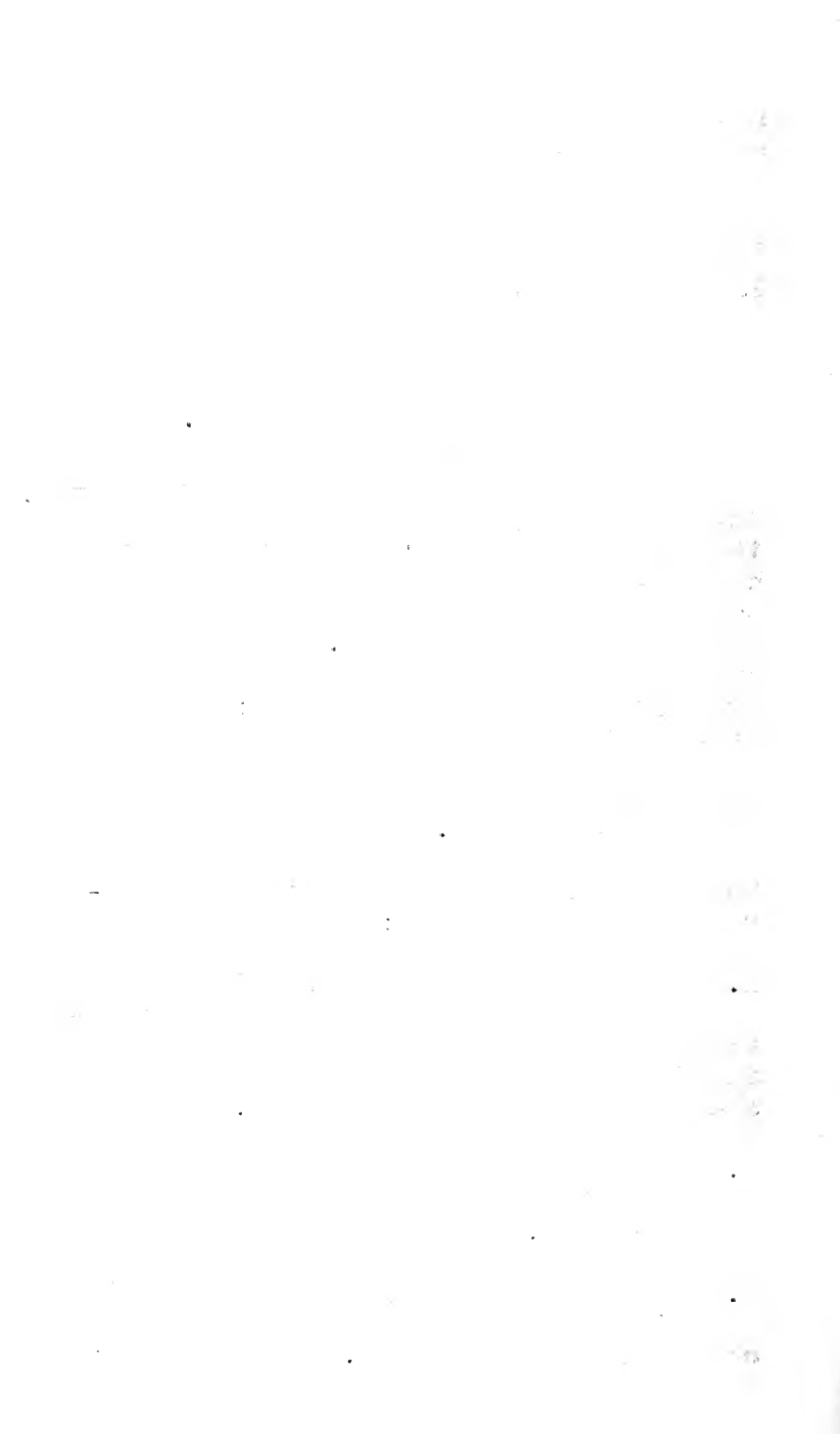
LETTER TO FATHER CHARLES VINCENT DEFIN-
ING THE POWERS OF THE PROVINCIAL IN
AMERICA

Dear and much esteemed Confrere.

This present is the authentic confirmation of your title as Father Provincial in America — a title to which your thirty-five years of great and loyal services in that province have won for you many a lawful right. Your powers and the prerogatives of your functions are herein clearly set forth: not that we suspect you did not always exercise them for the greatest glory of God and the spiritual and temporal prosperity of your Community.

Here is a recapitulation of your prerogatives and duties:

1. The power of the Provincial extends over all the confreres of the Province at the head of which he has been appointed by the Superior General to whom alone he is subordinate.
2. He upholds with his authority the Superiors of the several houses in his Province.
3. He appoints to all employs helping himself of the deliberative advice of the local superiors. The Superior

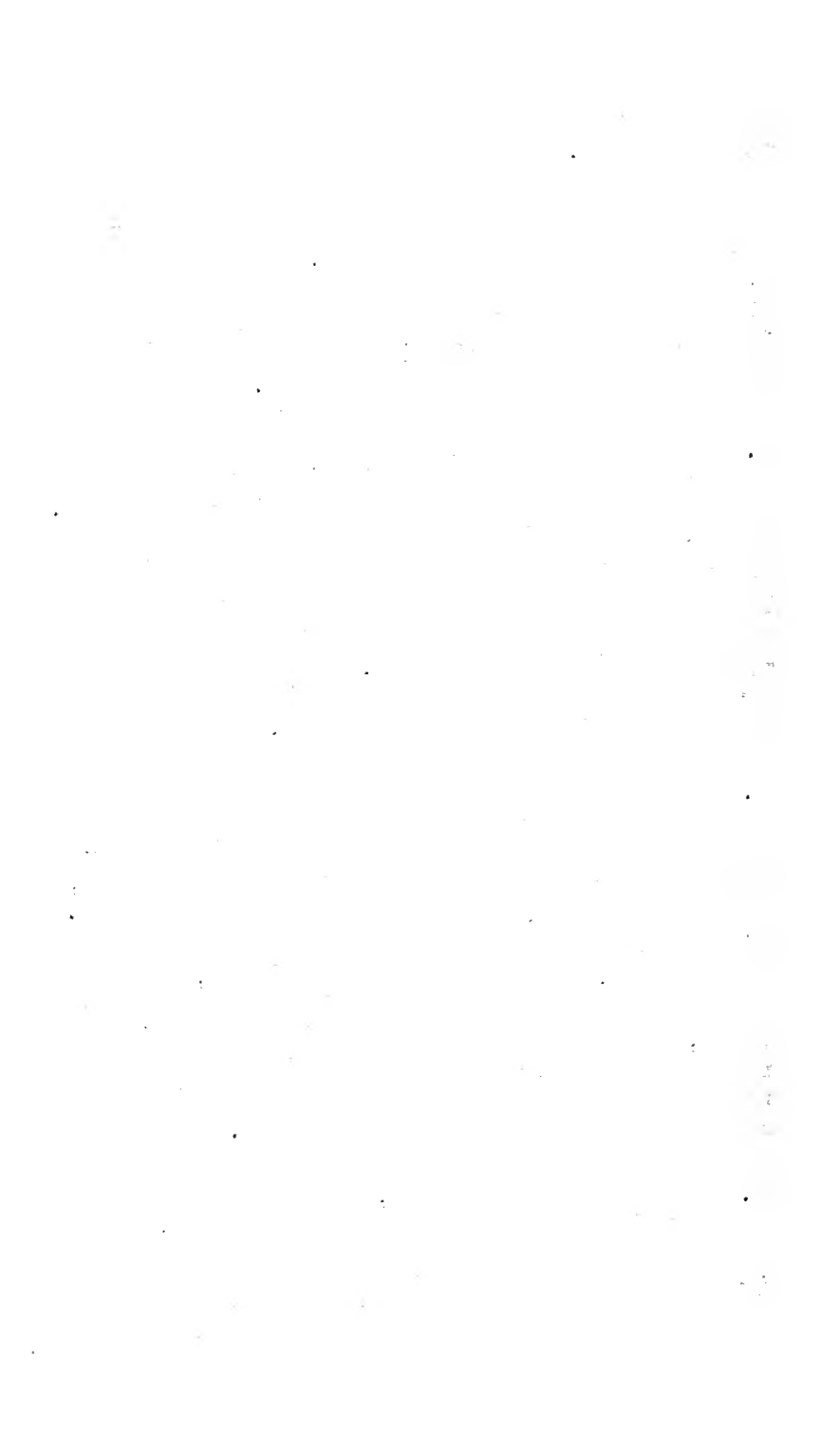


General reserves it to himself to appoint the local superiors. In the more difficult cases and when there is question of an appointment to some delicate function the Provincial will do well to consult the Superior General.

4. At all general or local meetings of confreres the Provincial represents the very person of the Superior General. He presides at all exercises in the houses which he visits and is at liberty to make whatever observations he shall deem useful for the welfare and good order of the Community, whether these are addressed to the Superiors themselves or the individual confreres.

5. Each year he will exact an account of the receipts and expenditures of each house or mission and will forward an accurate duplicate of the same, signed by him, to the Superior General. His advice and full approbation are necessary, even in the missions, for any undertaking of what importance soever, especially in questions of finance unless the Bishop of the Diocese orders the expense to be made and supplies the means to bring the work about.

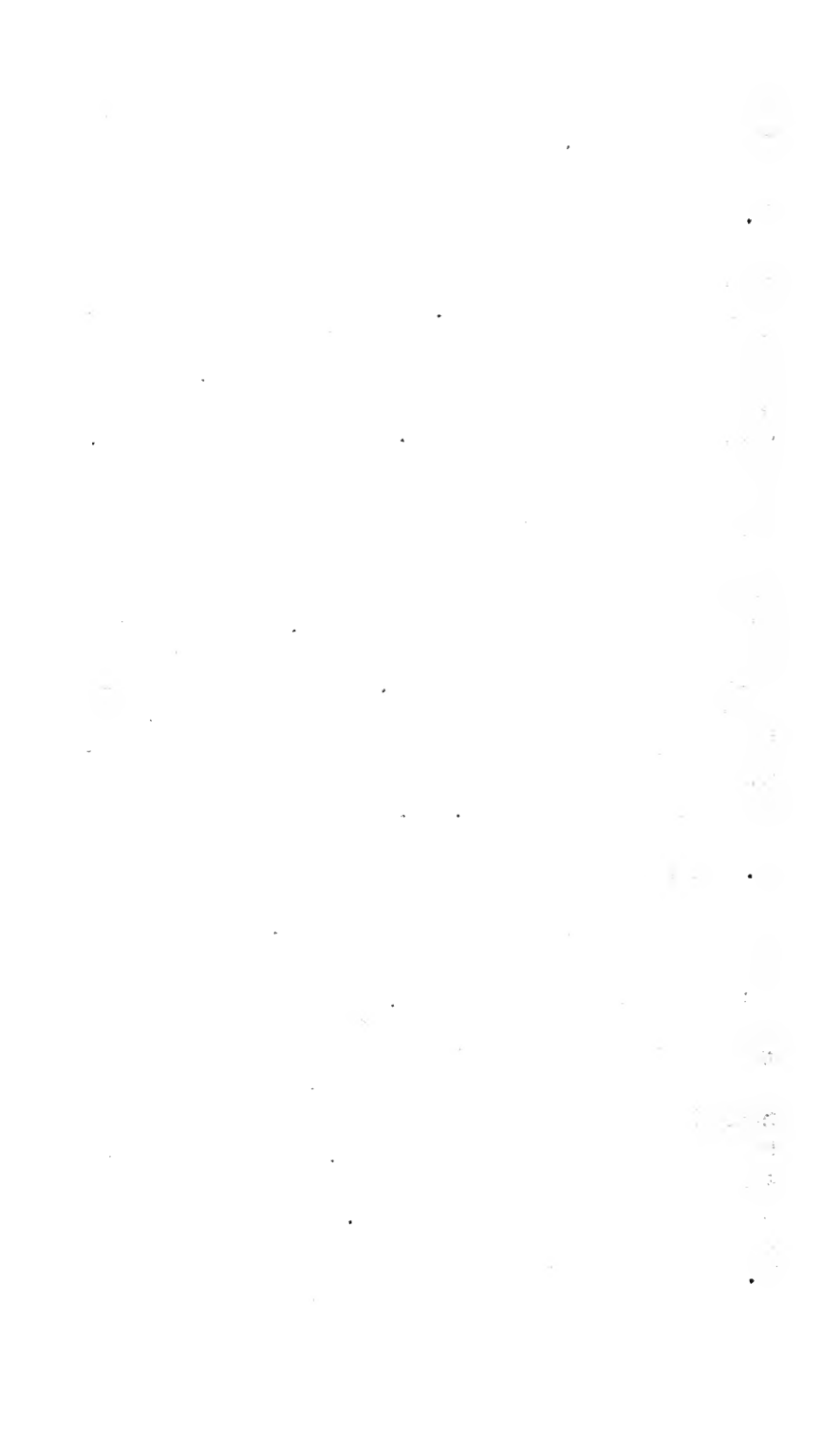
6. He will make sure, by personal visits or by some other means, that the rule is faithfully observed in each house and will denounce to the Superior General the disedifying confrere who would refuse to submit to his orders.



7. Once a year at least he will pay an official visit to each house within his Province, or oftener if he deems it necessary. During these visits he has the right to inspect the classes and programs of studies, the conduct of confreres whether in the colleges or missions. At his request, the econome is obliged to show his books; in a word the Provincial during his stay will be scrupulously informed on all matters on the good that is being done on the abuses that may exist in the houses which he visits, in order that he may be able to correct or spur on to greater success. A summary report of the standing of each house will be sent each year to the Superior General along with that of the financial standing as in No. 5.

8. It belongs to the Provincial to send to the Novitiate those young men who apply for admission; to present for Holy Orders those novices who are acceptable candidates, upon the advice of the members of his Council and of the priests who live in the houses where such novices reside; to carry out in each house the rules relative to the study of theology, the examination of young priests and the weekly theological conferences.

9. The Provincial will bestow a special care on the young novices employed



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in the colleges. In his paternal solicitude for these good young men he will oftentimes recommend them to the vigilance of the local superiors who shall prove fathers and guides to them; therefore, the local superiors will call the novices privately once a week to encourage and stimulate them in the accomplishment of their duties and the daily preparation they should make to receive Holy Orders.

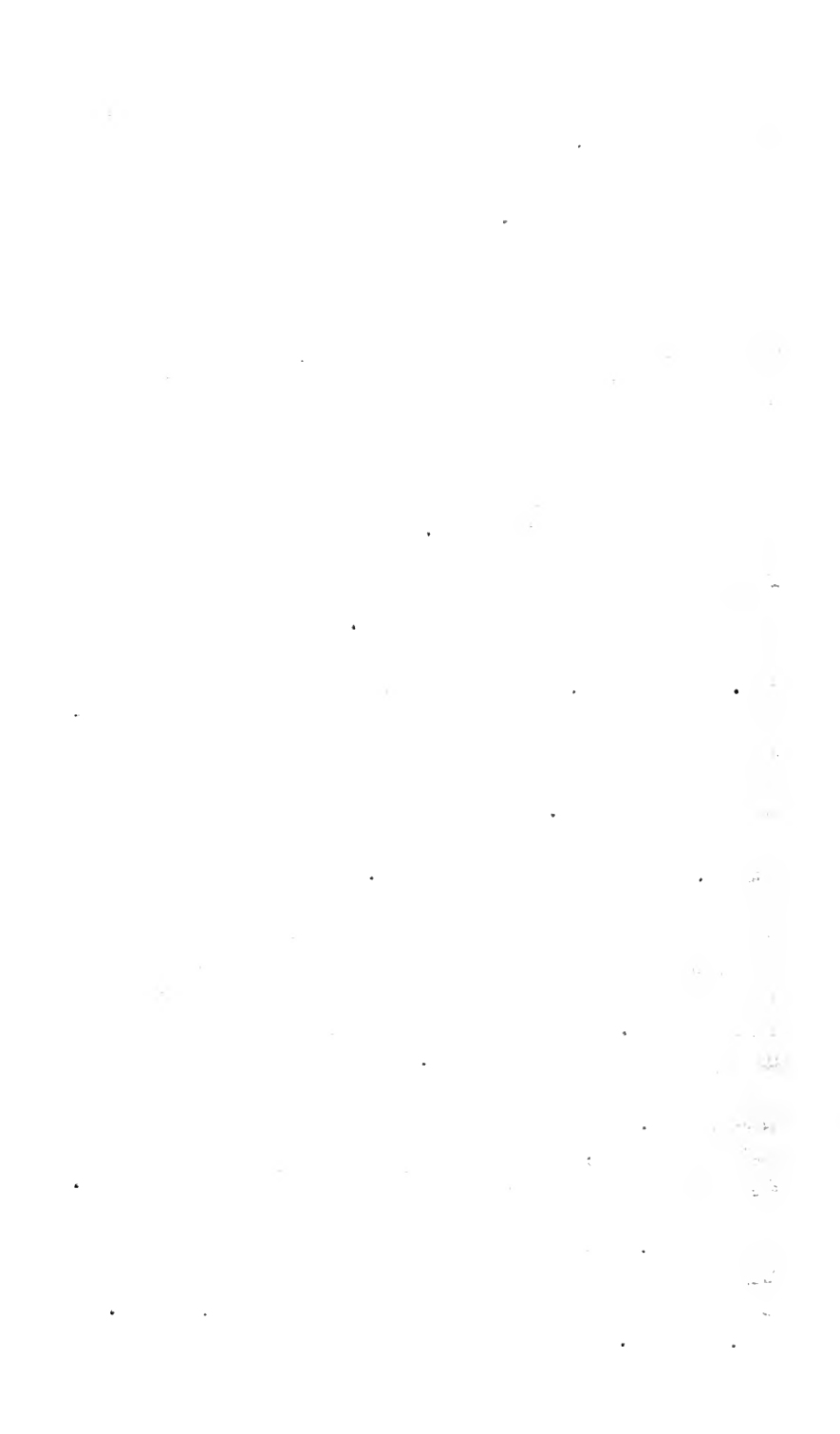
This article is very important for the future of the Community.

10. Lastly, the Provincial will make it his duty to write to the Superior General once a month to enable him to know what is of interest for him in the Province.

Such, my dear confrere, is the resumé of your painful and delicate duties which you continue to fulfill with a zeal and heartiness that have won the esteem of the well beloved confreres of your Province. God grant that it may be for many a year to come!

Receive, dear and much esteemed Father Provincial, the renewed assurance of my affectionate sentiments in our Lord.

Annonay, Feast of the Presentation of the Blessed Virgin and anniversary of the foundation of our Community, Nov. 21, 1887.



A. Fayolle, Sup.

Various regulations for our houses in
Canada and the United States

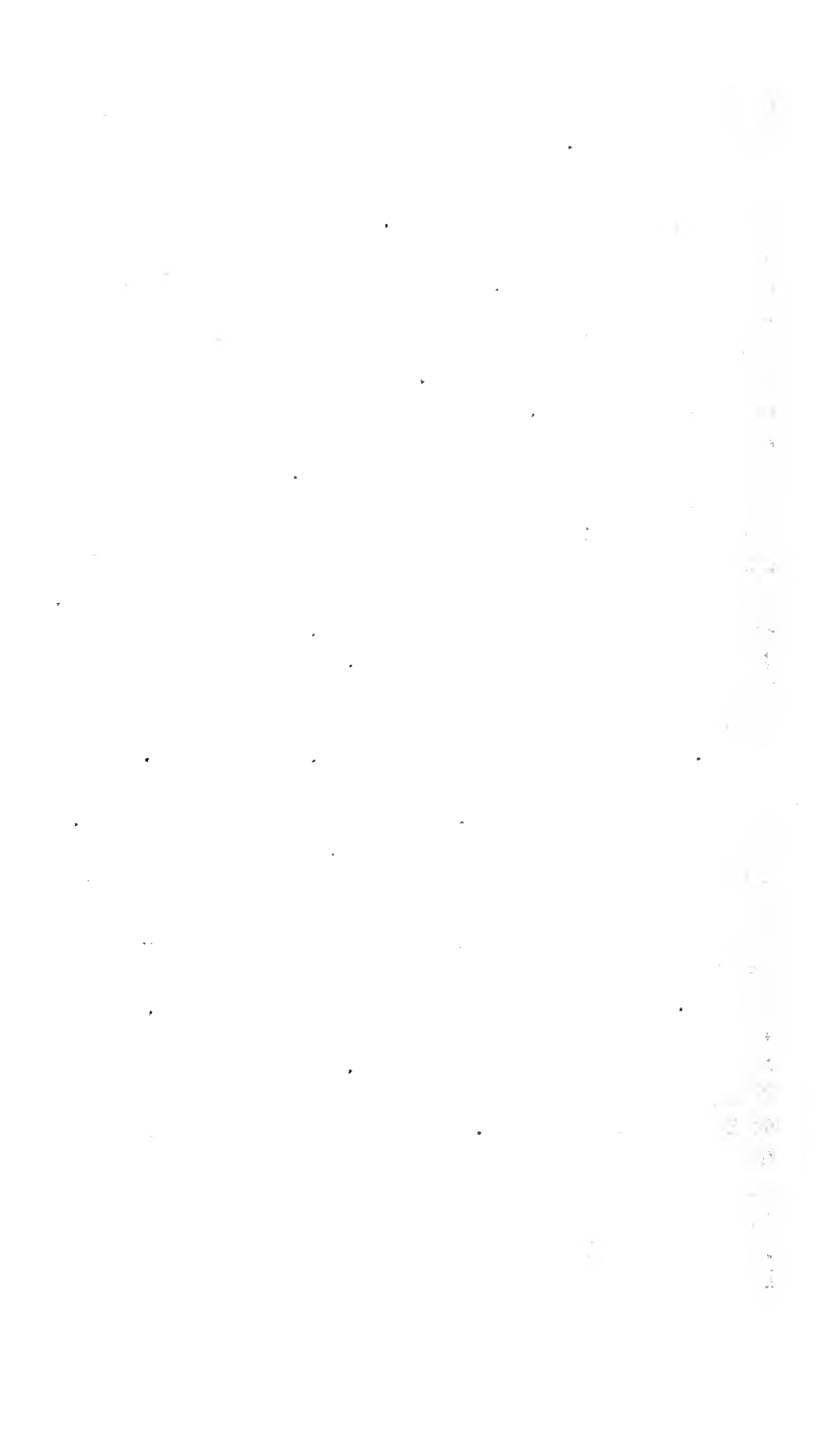
A strong financial organisation seems to have become an actual necessity in order to secure the preservation of properties already acquired and the development of the resources necessary to the vitality of the Community in America. There is not a single confrere on the other side of the Atlantic but knows that the establishment of the Community in the new world is the outcome of the pecuniary sacrifices made by the Mother House in France. God forbid we should ever regret the action of our saintly predecessors in employing a large portion of the precious savings of our venerated fathers to lay the foundation of our Canadian houses! We cannot but rejoice at their having done so; and we were unjust indeed and ungrateful to God did we not see in the ever increasing prosperity of our work in that Province the finger of God and His genial blessing. Nevertheless, in the face of the work already achieved we must not let ourselves be lulled asleep in a foolish and clupable security. 'Help yourself and heaven will help you' is the unceasing cry of

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the wisdom of nations. Let us prove faithful to the work which Providence has assigned us, and in the administration of the material interests of the Community let us always act with the utmost prudence. On the one side the Community, the management of which in its integrity belongs of right to the Mother House in France, cannot lose sight of its manifold work in Europe and Africa; the governing power must of right remain in the country in which it took birth and must alone be the centre, so to speak towards which, in the person of the Superior General, all responsibilities converge and around which all the active powers of the general body, however far removed, cluster.

On the other side, the Canadian family, now emerged from infancy, must realize that henceforth it is under the imperious necessity not only of answering all its own wants, but also of providing for itself by all means in its power, and that in the near future, whatever is necessary to its prosperity and further development. The Mother House goes with a firm hope that such will be the case. But what are the means to be employed in order to bring about a state of things earnestly desired by our Canadian confreres themselves? And in the first place it is acknowledged by everyone that the



houses of the American province are by no means independent one of the other. All together and one for all, their interests cannot but be common. That community from the heart of which the other successive foundations have derived their help and possibility of existence has its centre and its legitimate representative in the person of the Father Provincial residing at St. Michael's College, Toronto. Commands concerning the interests of the entire province can issue from no other source and spread from house to house, having life in them and value only when sanctioned and authorized by the head of the Mother House at Annonay. Hitherto, St. Michael's College has borne all the burdens; it alone has met all ordinary and extraordinary expenses necessitated by varied employments for thirty five years. Today, the Father Provincial so situated as to be able to appreciate fully how heavily these burdens weigh upon St. Michael's, peremptorily declares St. Michael's cannot any longer, for want of adequate means, be at the charge of the general expenses of the Province. The Superior General could not treat such a declaration with indifference and admitting the fairness of the representations made to him has thought it his duty to come to an important determination. He has deemed it conformable with distributive justice

to frame a general law which, binding each residence of the Province to an annual monetary retributions, shall effect a proportionate division in the general expenses and secure to the Provincial direction the indispensable resources of a general fund, to be called the Canadian Cash Fund of the Community.

Wherefore, we decree the creation of a capital the revenues of which alone shall be employed to meet the ordinary and extraordinary expenses of the Community. Later on, when the revenues of such a capital shall have increased, a portion of them shall be set apart for the maintenance of certain young men, well chosen and giving hopeful signs of a serious religious and ecclesiastical vocation, who shall be placed in one of the Colleges of the Province for the studies preparatory to the Novitiate of the Community.

1. The first payments shall be made in July 1888 at the time of the general retreat.
2. A general cashier will be appointed by the Superior General on the presentation of three names made by the Provincial. The acceptable candidate shall keep a book of accounts in which shall be entered all monies received and expended. An annual audtion of the

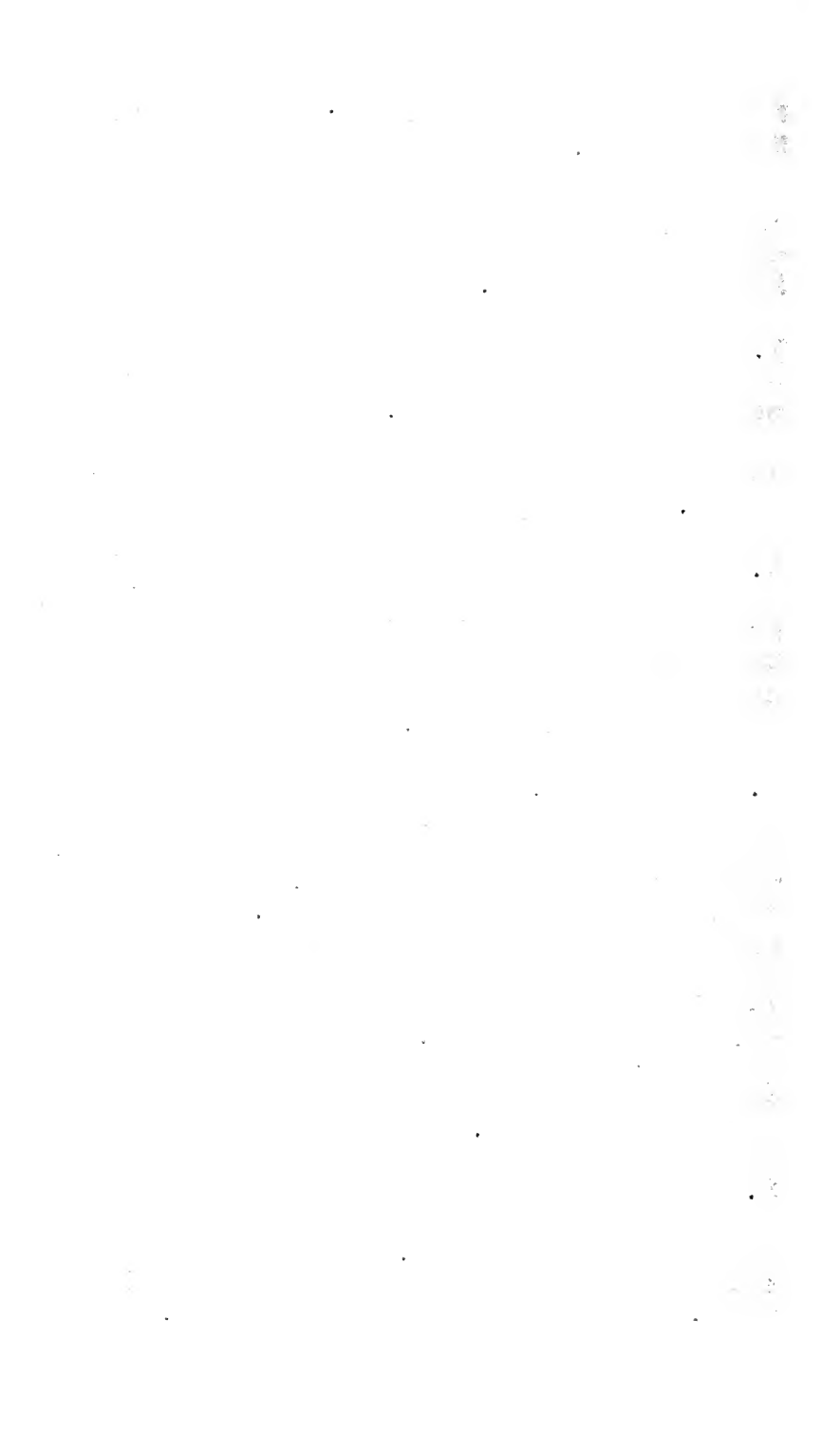
accounts shall be made by the Provincial at the retreat and forwarded to the Superior General.

3. The minimum fee for the Colleges shall be forty dollars per confrere priest employed in it. The Missions and Parishes shall pay the sum of one hundred dollars for each residing confrere.

4. In case that any house should fail to make paymnt at the time appointed, an accounting of its indebtedness shall be entered into the book and shall be considered liquidated on payment of the capital and interest.

5. Each year, immediately after the general retreat, a true statement of the financial standing of each house, whether College or Mission, shall be sent to the Superior General. This annual rendering of the accounts of the Canadian Provincial Fund and of the particular accounts of each house is strictly obligatory. Non compliance with such an order would provoke a serious enforcement on the part of the Superior General.

6. It is with pleasure that we welcome the arrival of good Canadian young men to our Novitiate. They are a good earnest for the future of our Canadian work. The Mother House in France,



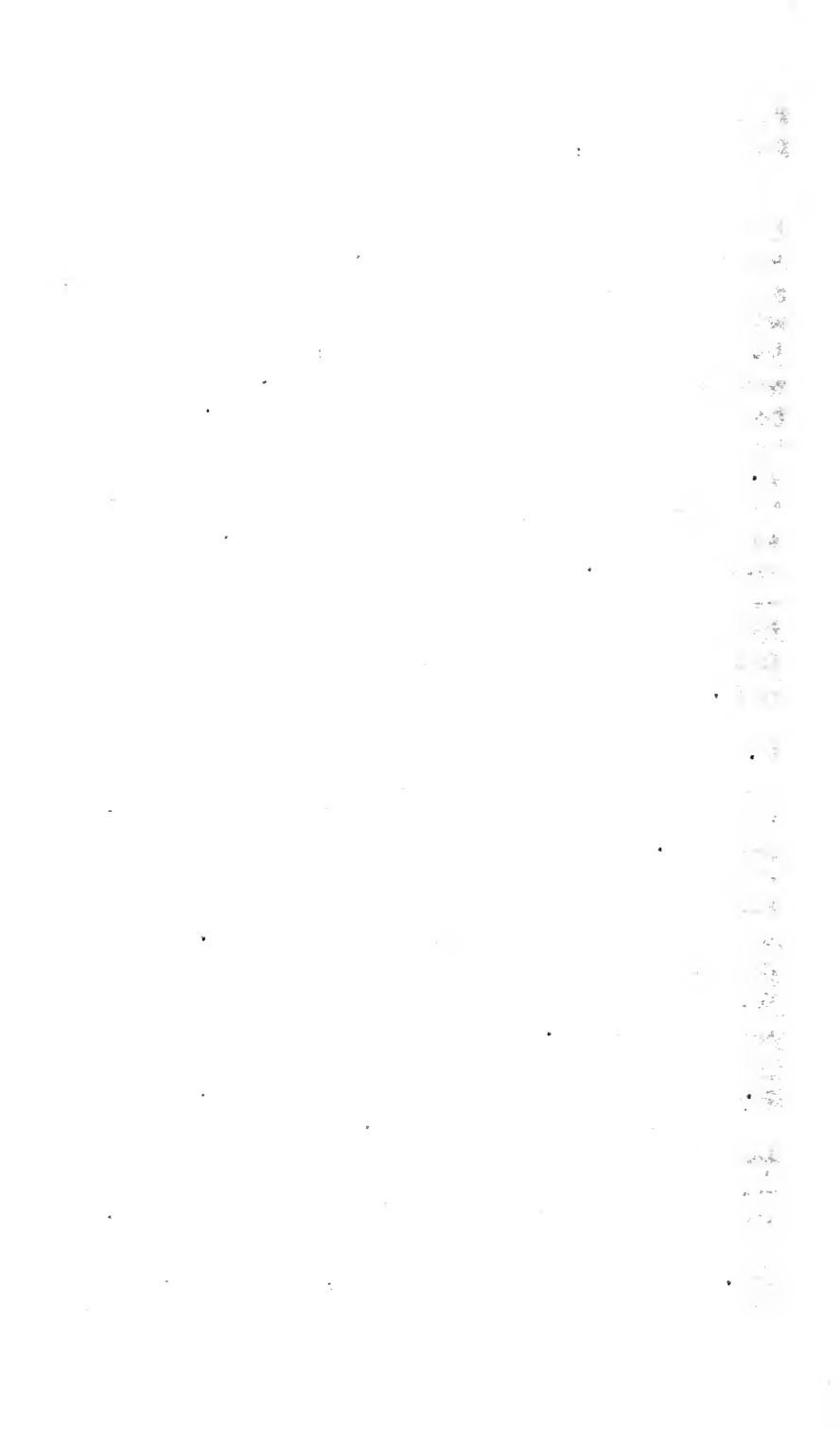
having already incurred great expense to found that Novitiate, will provide for the food and lodging of the novices, but claims that all travelling expenses to and from the Novitiate, as those of confreres to and from Europe, must be met by the Gneral Canadian Fund.

7. The expenses of the Provincial in his official visits are to be defrayed by the house so visited, going and coming. Those visits shall be paid when deemed necessary or useful by the Provincial; in any case an annual official visit shall be obligatory for him.

8. The expenses of confreres going to the retreat are to be met by the house in which said confreres are employed. The expenses for the journey required upon a change of residence shall be defrayed by the house in which the confrere is going to reside. The confreres residing in the house where the retreat is held have a right to no compensation.

9. The Superior of every house, whether College or Mission, shall pay to the Econome of the house in which the retreat is held the sum of five dollars for every confrere attending the retreat.

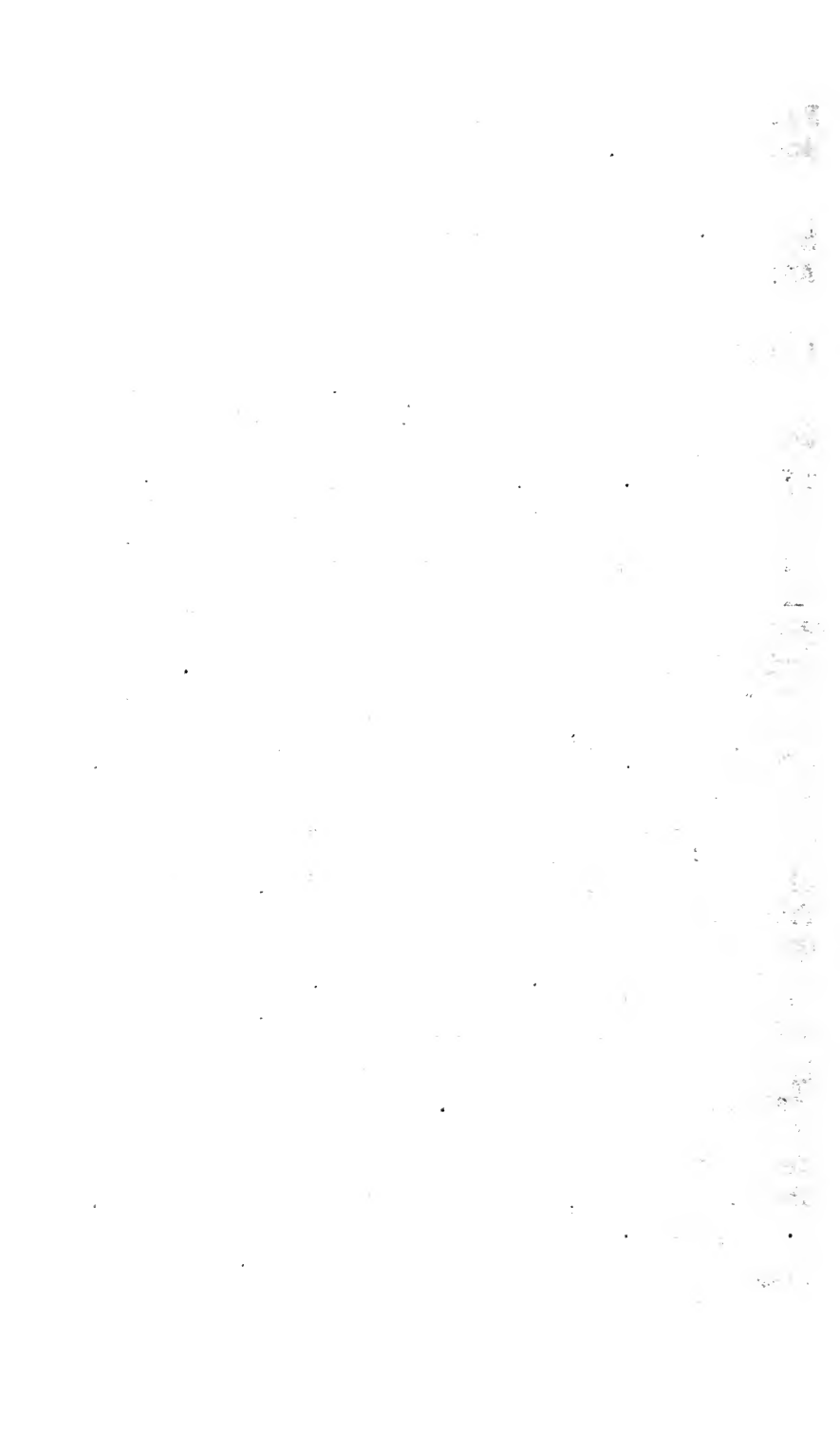
10. We take the liberty, in fine, of conjuring our zealous confreres to



invite, as opportunity will offer, the attention of pious and well-to-do Catholics to a work which it is our ardent wish to found in order to favor ecclesiastical vocations and increase the number of priests destined, as we are, to render to the Canadian Church services the extent of which it would not be easy to measure. Yes, we beseech our confreres to do their utmost to cause this sacerdotal work to be relished and appreciated and to incline pious persons — persons rich in the treasures of faith as in the goods of fortune — to join in founding a special capital. By way of inducement to this work of generous charity, we authorize our dear Provincial, in harmony with his Council, to establish the perpetual foundation of a daily Mass for the living and dead benefactors who shall have contributed the sum of five hundred francs, dating from the day the capital given shall have reached the sum of one hundred thousand francs. Meanwhile, until this figure shall have been reached, we ask your confreres to have a particular intentions for benefactors in their Memento at Holy Mass.

Resolved and decreed in the Council of the Community, Annonay 21 November 1887.
A. Fayolle.

(Transcribed from the original in the General Archives of the Basilian Fathers)



Father Nicholas Roche
August 22, 1914

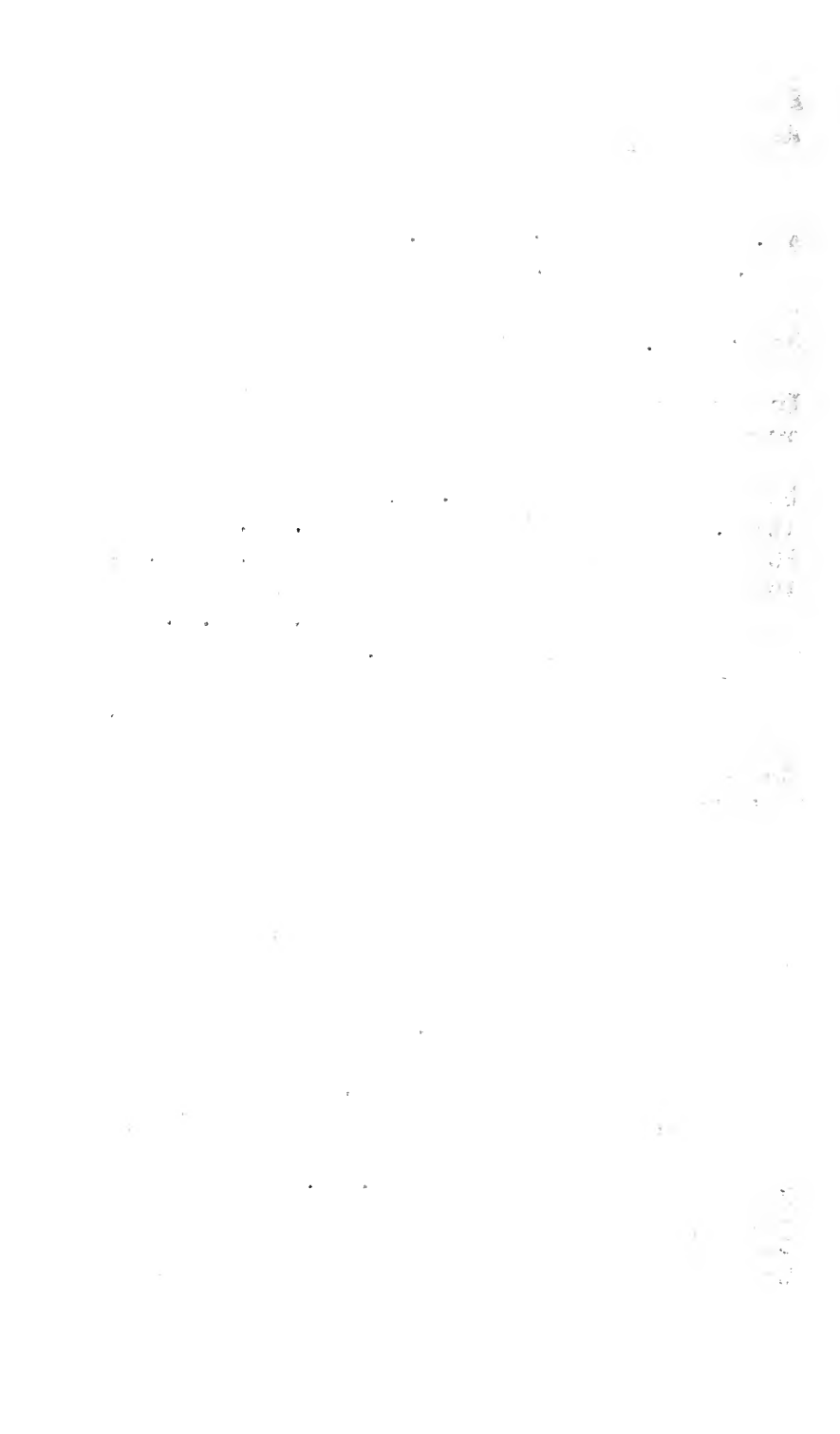
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St. Michael's College.
Aug. 22nd 1914.

Dear Rev. Father:

In order to secure uniformity in all our houses as far as possible, it has been decided that as usual the Community shall rise at 5.30, begin meditation at 6.50 and continue till 6.20. Spiritual Examen shall begin at 11.50 A.M. and continue for ten minutes. Spiritual Reading shall be at 7.30 P.M. and last for thirty minutes. On days on which the Community attends High Mass the Spiritual Examen need not be made. On those evenings on which there is Benediction of the Blessed Sacrament Spiritual Reading need not be made. All our houses ought to secure permission to have Benediction Saturday evening at which the Litany of the Blessed Virgin shall be sung. A Theological Conference ought to be held on Wednesday of each week instead of Spiritual Reading.

The boys shall rise at 6.00 every morning, leave the dormitory at 6;20, and be in the Chapel in time to finish the morning prayer by 6.30. Those boys who go to Communion shall remain ten minutes after the priest has left the altar to complete their Thanks-



Father Nicholas Roche
August 22, 1914

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giving. The others may be sent to study. Breakfast shall be at 7.25.

Classes shall close at 11.45 and the remaining time till 12.00 shall be devoted to spiritual reading. They may be excused on days on which they have attended High Mass.

The Parishes will follow the rule of the Community during vacation, viz: Examen & Spiritual Reading will be held before dinner.

Nicholas Roche Prov.

(Transcribed from the copy in the General Archives of the Basilian Fathers)

GENERAL RULES

I. Religious Exercises

The hour for rising has been fixed for winter and summer at 4.45 a.m. Each member of the Community upon rising will occupy his thoughts with the subject of meditation announced the evening before.

At 5.15 all confreres, except those obliged to remain in charge of pupils, will betake themselves in silence to the community room for morning prayers and meditation. This exercise will last one-half hour. Those absent through duty will give the same time to these exercises along with the students in their charge.

Confreres in Holy Orders will select the hours most suitable for recitation of the Divine Office and for the celebration of Holy Mass. All the young confreres will assist at the community Mass. Although the rule allows each one to choose his own time for the Divine Office, nevertheless it will be very edifying for confreres to assemble in groups and recite the breviary together after the example of the first Fathers of the Institute.

Particular examen preceded by the recital of twenty verses of the New Testament

will be made every day in community. The duration will be a quarter of an hour.

Every evening confreres will assemble for spiritual reading and for the preparation of morning meditation. A half-hour will be given to it. The exercise will begin with the Veni Sancte Spiritus followed by two decades of the rosary, and ten times the invocation of the Immaculate Conception. Each confrere will finish the beads at whatever time of the day he finds convenient.

Each week there will be two conferences, the first theological and the second spiritual or pedagogical. The Superior will appoint a member of the staff to open the discussion, whenever he does not take advantage of this opportunity himself to address the Community.

No confrere will absent himself from a common exercise without explaining the motive of his absence to the Superior or his representative, either before or after the exercise.

All the members of the Community will go to confession weekly. The rule of the novitiate indicates with what frequency receiving Holy Communion is prescribed or authorized for those who are not yet priests.

Members of the Institute are not allowed, unless by special dispensation, to go to confession in their place of residence to any but our own fathers. When travelling or absent they will endeavor to keep up their weekly confession, presenting themselves to the pastor of the place, or to any other priest commended for his virtues.

Every month the First Friday, especially consecrated to the Sacred Heart, will be a day of retreat observed with the greatest recollection possible, as a preparation for death. There will, however, be no suspension of regular duties, each one endeavoring to be strictly faithful to the devotional practices established in the Institute. On Thursday evening preceding this day of retreat the common exercise will commence with an examination of conscience for the month just ecompleted. Friday evening at the same hour the exercise will commence with the recitation of the Litany of the Saints for the month just commenced, and the Litany for a Happy Death.

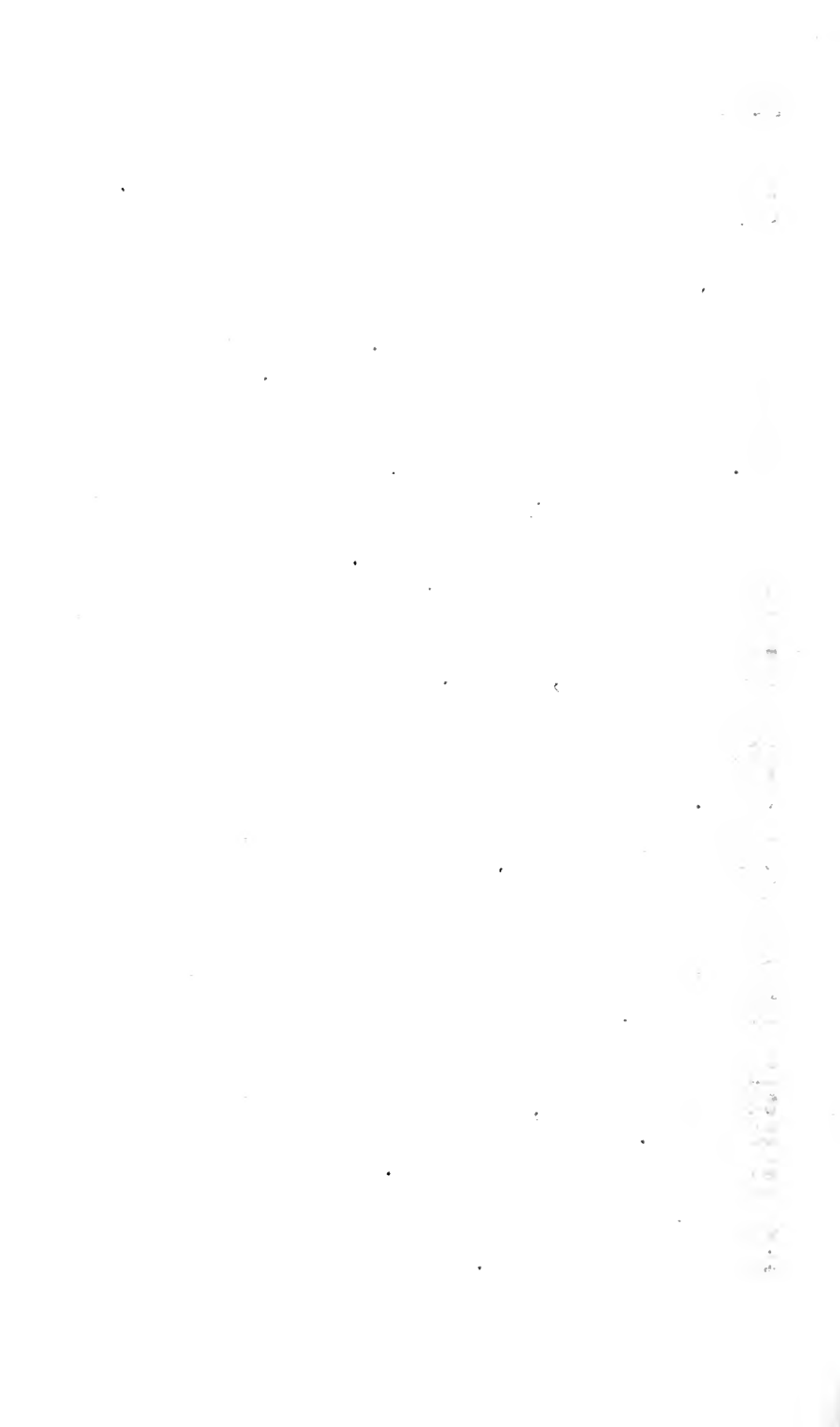
Each confrere will draw by lot the name of the Saint who will be his patron for the month.

The annual retreat takes place during vacation and lasts eight days. All the members of the Institute will attend as far as possible.

There will be five novenas each year. The first in preparation for the Feast of the Presentation of our Blessed Lady, the anniversary of the founding of our Institute in 1822; the second before the Feast of St. Joseph; the third before the Feast of St. Basil; the fourth in the Mother House at Annonay in preparation for the Feast of St. Francis of Assisi, patron of the parish church, in the other houses before the Feast of the titular patron of the chapel or church. The fifth novena will take place before the Feast of the Sacred Heart under Whose protection the Institute was specially placed September 19, 1880.

Every day each confrere will make a visit to the Blessed Sacrament in private. Teachers are recommended to make a visit on their way to class, reciting the Veni Sancte, offering to Our Blessed Lord the work they are about to conduct and asking His assistance to enable them to perform that duty in the manner most profitable to themselves and their students.

After dinner the community goes together to the chapel, reciting the Miserere on the way. In the chapel the usual prayers are recited in common. Before leaving each one will offer to Our Lord the recreation following that it may be spent in a holy manner.



The general coulpe takes place four times a year:

- 1) at the annual retreat;
- 2) the eve of Christmas;
- 3) Good Friday;
- 4) the eve of the Feast of St.

Basil. Confreres not yet in Holy Orders have this exercise monthly, on the First Friday.

II. Work

The hour for rising being fixed at 4.45 retiring should not be later than 9 p.m. Eight hours almost are thus reserved for sleep, which is an hour more than is generally allowed in religious institutes of men and women. Physicians claims that seven hours of sleep is sufficient for people in ordinary health.

Permission to work after 9 p.m. will rarely be granted because there is generally an interference with digestion when work is taken up a short time after a meal. Study and reading, moreover, affect the nervous system. As a consequence there will follow restless nights and disturbed sleep. Permission to advance the hour of rising will be more readily accorded, but the superior being responsible for the health of his subjects will exercise great prudence



and relax the rule on this point only after a careful examination of the circumstances attending the individual case. Requests are too often ill-advised. The Superior, therefore, will be very cautious and not have to reproach himself later on for an indulgence which might result in impairing or undermining constitutions one time strong and robust, and in rendering men capable of doing great service to the Institute, practically useless.

All the time set apart for study for the students should a fortiori be so employed by the teachers. It is therefore forbidden to go into the rooms of one another and, if there should be need for such, the confrere will make it a point of conscience not to prolong his stay unnecessarily, and to interfere with the one he calls upon just as little as possible. During the time of study perfect silence should reign in all the corridors, each confrere keeping to his room and attending to his work without in any way being a cause of distraction to his neighbors. Study will always commence with the recitation of the *Veni Sancte* and end with the *Sub Tuum*.

Teachers will give themselves to a scrupulous preparation of the work to be taken up in their respective classes. During the time consecrated to study they will refrain from all light reading.

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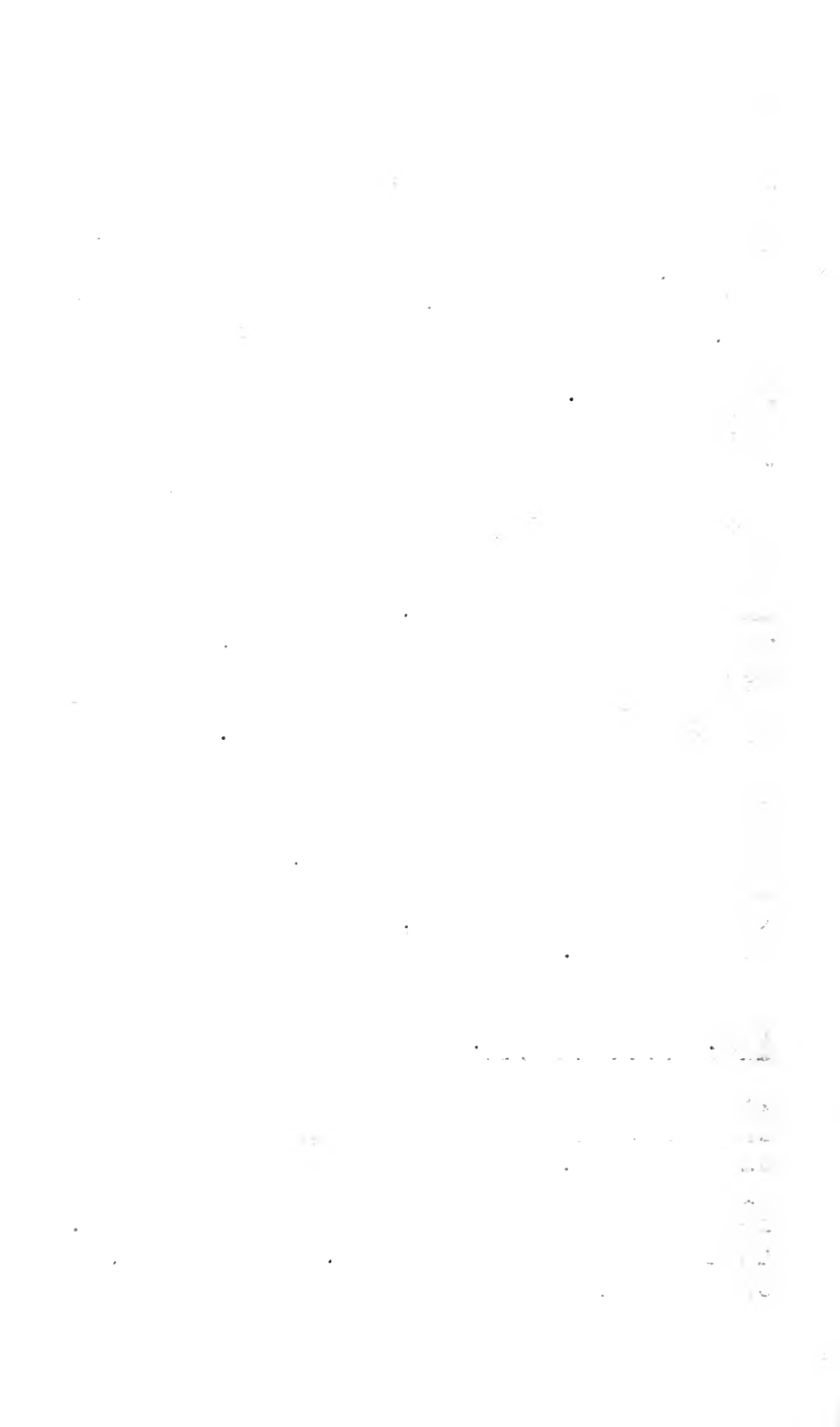
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The reading of novels, newspapers and magazines tainted with error in the matters of religion and morals is forbidden. Literary works which tend to enervate the spirit, darken the intellect, pervert the judgment or corrupt good taste should never be found in their hands. How can they hope to inspire a horror of such in the minds of their students if their own opinions and views are being fed upon them? Only those who are appointed to the censorship of dangerous works can have such in their possession and then always under a lock and key. The reading of newspapers and monthly reviews, in houses where literature of this kind is admitted, can be permitted only to confreres who are already priests. Those not yet ordained in keeping away from such reading are simply conforming to the very wise rule adopted in all the grand seminaries in France, which forbids such reading to every student looking to the sanctuary, even those in Holy Orders.

III. Recreations.

The hours of recreation have for object the restoring of strength, moral as well as physical. They are to benefit the mind and body without the heart and conscience suffering any injury therefrom. *Lude sed non in delictis.* There are, therefore, rules to be observed during



recreation. Not to enter into lengthy details, we shall limit ourselves to the following provisions.

1. Members of the Institute, should, as far as possible, take their recreations together, avoiding everything that tends to the promotion and cultivation of particular friendships. Particular friendships are strictly forbidden by the Constitutions, and inevitably result when a small group constantly separate themselves from their confreres. Conduct of this kind is necessarily a source of sorrow and scandal to those whose company they have deserted.

2. Conversations should always be enjoyable without being noisy. They can be animated by a spirit of humor of the character obtaining in good literature, but every care must be taken to avoid what wounds charity or even the susceptibilities of one's confreres. Fault-finding, outbursts of abuse, impassioned discussions and arguments on political topics or other subjects must always be avoided. The language should be replete with good taste and simplicity and fraternal intimacy; but over-free grammatical terms, trifles and ridicule and everything that the apostle intends to be understood by the word *scurrilitas quae ad rem non pertinet* should be excluded from it. In general, in dealings with confreres and strangers,

that kind tone of civility, courtesy and obliging dispositions which our holy state enjoins, should be observed, even if nothing is said of the requirements of good education.

3. Since our duties compel us to lead a sedentary life, recreation should always be taken in the fresh air if weather conditions permit. Physical exercise being necessary for good health, walking in the yard or on the ball-alleys is always very conducive to the refreshing of wearied nature. Only rarely ought a walk to the country be dispensed with on days set apart for such by the rule, and teachers are advised to join the students in their rural jaunts. If they prefer to be in the company of their confreres several of them should meet together, being ever mindful of the words of the Holy Ghost: Woe to him who is alone, especially when it is a case of being out of one's room. When the weather will not permit outdoor recreation confreres, as far as possible, should be together in the same room. Then those who would like to play dominoes, checkers, trick-track or billiards can do so, but games of cards are strictly forbidden. It is desirable in the interest of unity among confreres, that in all our Houses there should be a common-room, which will serve the purpose of a general meeting place.

IV. Leaving the House

Visits should be as rare as possible and never without permission. Non one should leave the house without it. Even the Superior should notify one of his confreres when necessity compels him to go out. Moreover, these visits though rarely made and always with permission, should be brief in duration. A religious calling on friends should never lose sight of the fact that he is expected to leave the very best impression. With this always in his mind he should refrain from everything in the way of levity of manner or that might suggest a lack of true religious spirit. As a safeguard confreres are earnestly recommended to adhere to the practice of making a visit to the Blessed Sacrament on leaving the house. With equal faithfulness another visit should be made on their return thanking God for the graces given them and in all humility taking account of the faults into which they may have been drawn through the frailty of human nature. During the long vacation will be given sufficient time to visit near relatives. Two full weeks has been fixed as the limit. Spending several days with strangers must not be thought of without permission. Invitations extended by friends in the city must not be accepted without the Superior's

approval. Upon the Superior lies the obligation of carefully examining the reasons suggesting the advisability of such visits and even when such reasons seem to be present he will grant permission very rarely.

V. Meals

Bodily nourishment is necessary for the preservation of health. Let us not forget, however, that moderation in eating and drinking, while primarily prescribed as a Christian and moral virtue, is also essential on principles of hygiene. Only with the regular practice of this virtue does the Author of all Good bestow health, strength and the blessings of a long life.

There is no diversity of opinion among physicians on this matter. It is sufficient to add that moderation in everything and particularly in the use of wine is distinctly enjoined on us. As to liquors and intoxicating drinks, the rule is absolute prohibiting their being taken to private rooms. The drinking of wine with an equal quantity of water infused is the established practice for meals. Departures from this practice should be of the rarest occurrence. During the meals all the rules of decorum dictated by good education should be strictly observed.

Unless requested to do so by the one presiding no confrere will take upon himself to look after the table service. All will make it a point of order to be in the dining-room on time and no one will rise from his place at table until everything is over.

Non in solo pane vivit homo. Nourishment of the body should be accompanied by similar attention to the mind and soul. Except in cases provided for by the rule and when particular reasons demand a suspension of it, there will always be reading at dinner and supper. The excellent rules for behavior at meals laid down by Father Tronson in his manual for particular examination of conscience will be read twice every year.

(Transcribed from a manuscript of Father M.V. Kelly in the General Archives of the Basilian Fathers. This Rule probably reflects the Rule at the College of Mary Immaculate, Beaconfield.

A.M.D.G.

The following regulations will be adopted everywhere for the common Religious Exercises.

The Morning Meditation (30 minutes)

1. Veni Sancte Spiritus.
2. The morning prayer.
3. Reading of the subject of meditation.
4. At the end of this exercise:
 Sub tuum,
 O Jesu vivens in Maria,
 Pater, Ave, De Profundis,
 Cor Jesu Sacratissimum, (ter)
 Cor Mariae Immaculatum,
 Sancte Joseph,
 Sancte Basili,
 Sancte Francisce.

The Particular Examination of Conscience.
 (10 minutes)

1. Veni Sancte Spiritus,
2. Ten verses of the New Testament,
3. Subject of the Particular Examen,
 (Confiteor)
4. At the end, Mea culpa, etc.
 O Domina mea,
 The Angelus.

(Subjects for Particular Examen, by Brother Philippe could be used).

The Spiritual Reading. (20 minutes)

1. Veni Sancte Spiritus.
2. The Spiritual Reading should be taken (for 1912-1913) from Rodriguez, Scaramelli, or from any author who has written on the Religious vows, Humility, Mortification, etc.
3. Sub tuum.

The Evening Prayer.

1. Veni Sancte Spiritus.
2. The Night Prayer. Pater, Ave, De Profundis, etc. (as in the morning)
3. Points of Meditation.

(Transcribed from the original in the General Archives of the Basilian Fathers)

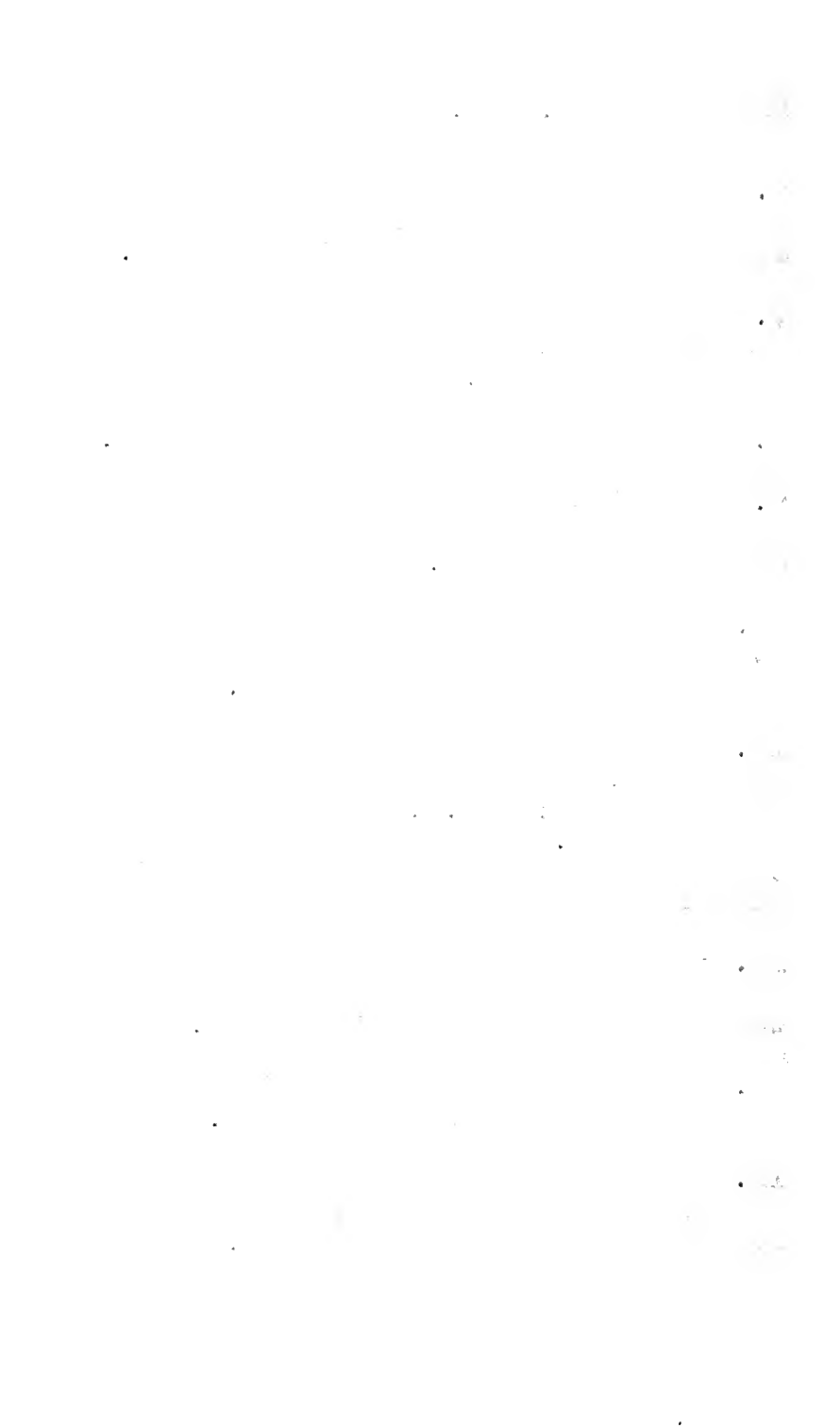
GENERAL RULES OF THE CONGREGATION OF
THE BASILIAN FATHERS

Part I.

It is the rule:

1. To rise at 5:30.
2. To have morning prayer followed by meditation every day in common in each house.
3. To have particular examen in common every day, when the community does not assist at High Mass.
4. To have spiritual reading every evening during the school year, unless there is Benediction of the Blessed Sacrament for the community in chapel or church or a conference is held in the community room. In parishes the spiritual reading may be put at another hour and in colleges and schools it may precede the particular examen during the vacations.
5. To have night prayer in common every evening except Sunday evenings when the community assists at a public service in church or chapel.

6. To have the points of the meditation of the following morning read at the spiritual reading or at night prayer.
7. To have a short visit in common to the Blessed Sacrament every day after the noon-day meal.
8. To say or assist at Mass every day.
9. To assist at High Mass and evening service in church or chapel every Sunday and Holy-day.
10. To be in one's own room during hours of study and also during hours of class when one is not teaching.
11. To keep silence during hours of study. This rule is particularly sacred from 7:30 p.m. till breakfast next morning. But during vacations the night recreation lasts till 8 o' clock.
12. To make always a short visit to the Blessed Sacrament before leaving the premises and on one's return.
13. To make a private visit to the Blessed Sacrament every day.
14. To make every First Friday a day of recollection and to make the Stations of the Cross that day.



15. To go to confession at least once a week to a confrere at least ten years professed. If any members prefers a younger confessor, he should secure the approval of the local superior for the confessor of his choice.
16. To procure in advance permission of the superior to leave the premises at any time other than the two holiday afternoons each week.
17. To retire to bed not later than 10 o'clock each night.
18. To keep silence at all times in the sacristy, to regard it as part of the church or chapel and to respect it accordingly.
19. To sleep each night during the two weeks summer vacation in one of our houses in the case of any confrere whose home is in the vicinity.
20. To return home as soon as one's work is done, whenever one has been sent out by the superior on work or business of any kind.
21. For every professed member to assist at the annual general retreat; to observe during the retreat strict silence except during the recreations that follow the noon-day and evening meals;



to read no newspapers during the retreat. The daily papers that come to the house during that week are to be taken to the superior's room.

22. To study in one's own room from 9:00 to 11:30 every morning and to be in one's own room after 8:00 p.m. during the vacations.

23. To follow all the rules when visiting another house of the Institute.

24. To make the usual exercises of piety as far as possible, whenever one is travelling or spending time outside a house of the Congregation.

Part II.

It is forbidden by the rule:

1. To keep liquor in one's room, the superior alone excepted.
2. To be in a confrere's room during the hours of study.
3. To remain in one's room during the time the maid is doing the room.
4. To receive women in one's room, superiors, directors, pastors, and treasurers excepted.

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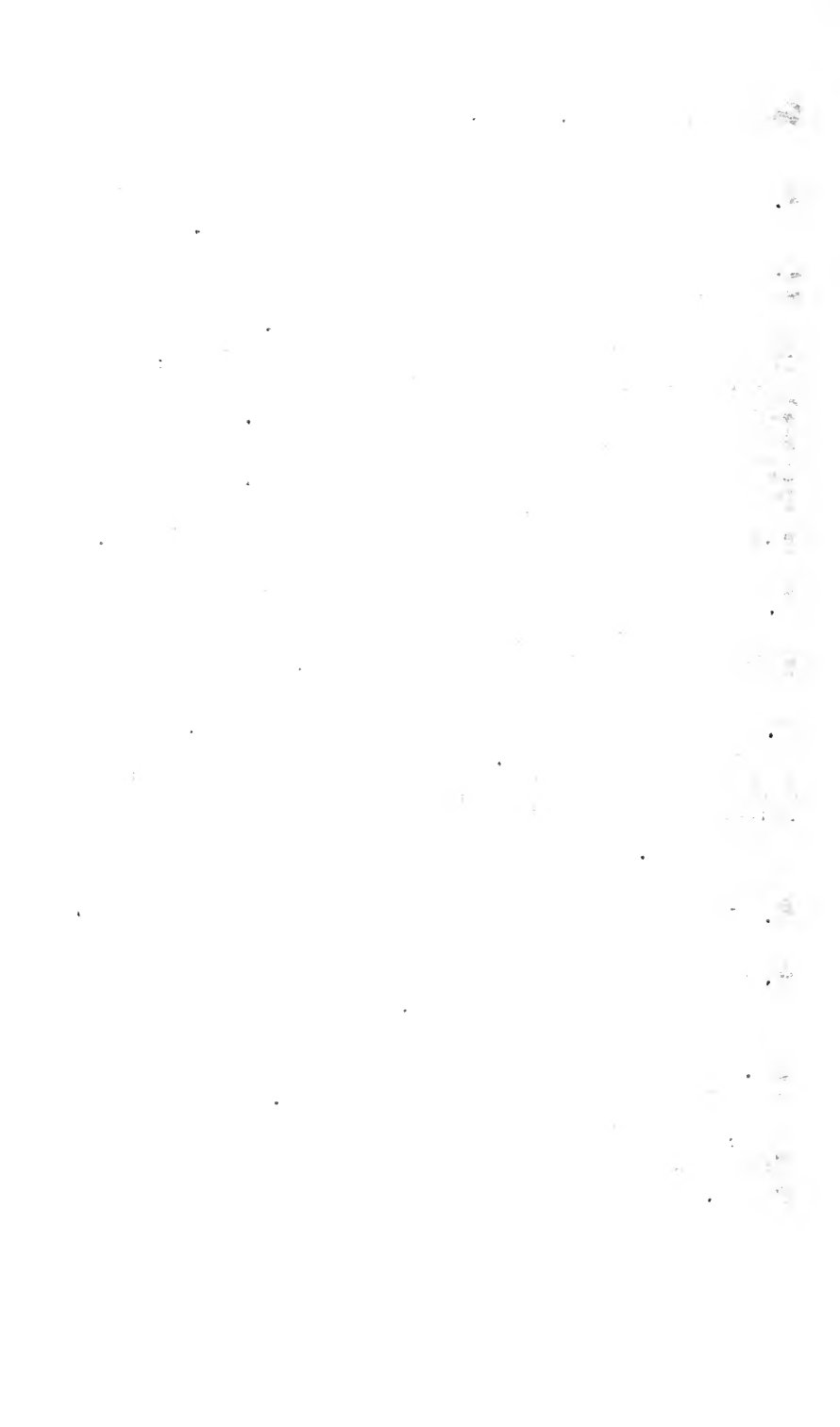
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5. To call upon any woman alone in her house unless she be a relative. Confreres engaged in parish work, who make such calls in the discharge of their duty do not violate this rule. Visiting among the laity should be very rare, apart from official visits paid by members engaged in parish work. The same observation holds good respecting visits to convent institutions. Even confessors and chaplains should return from their charges as soon as possible.
6. To become in any way familiar with the servants, to reprove them or treat them with discourtesy.
7. To take students to one's room, even to teach them. This rule does not hold for superiors, directors or treasurers when it is a question of official business.
8. To show any student particular favor.
9. To give orders to servants or waiters in the dining room.
10. To go to operas or theatres or similar places of amusement. Superiors may, however grant permission for a good reason, but such permissions should be rare.



11. To take meals away from home without the superior's permission.

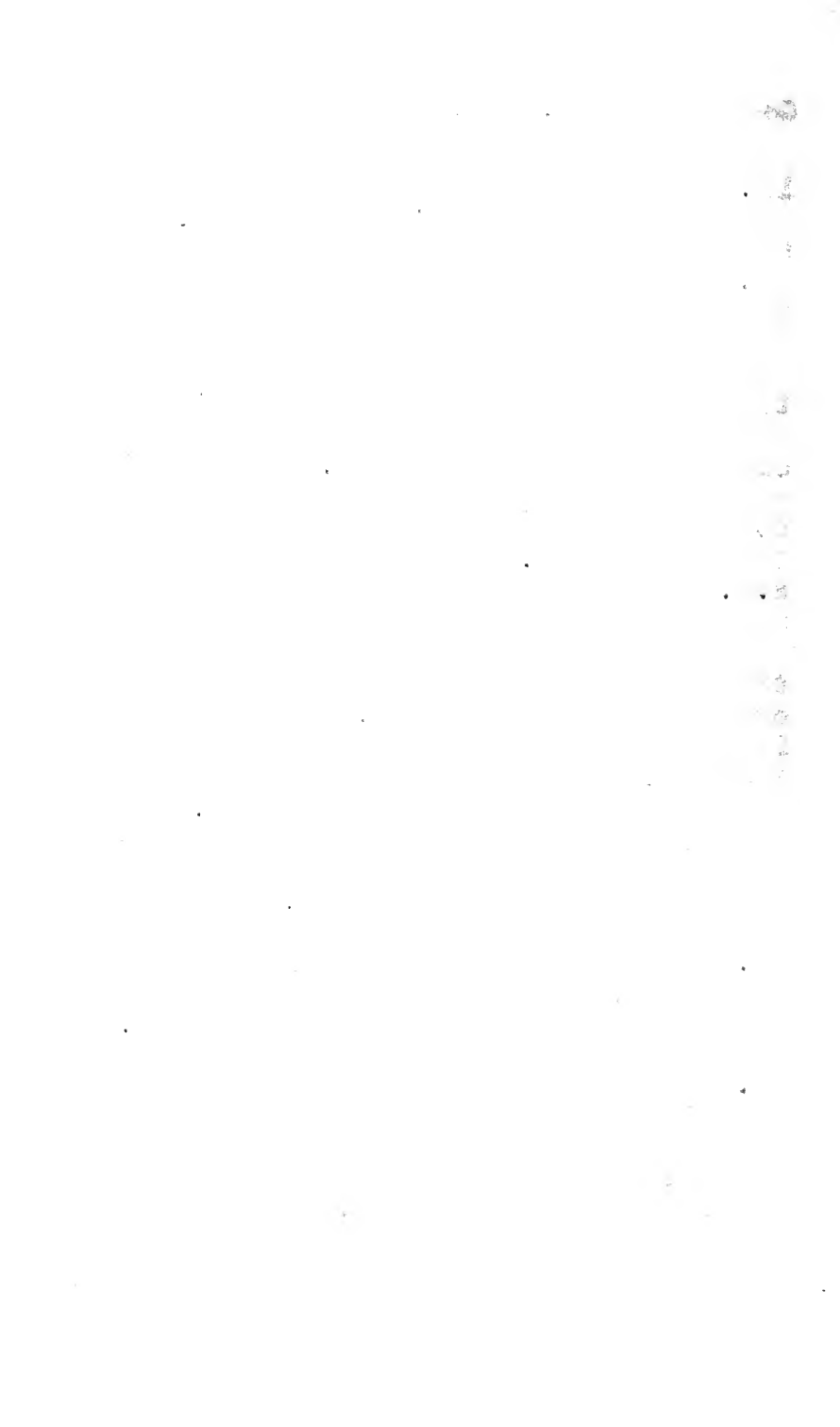
12. To remain over night in any house of the laity without special permission from the superior, except in the case of the two weeks' holiday that the rule permits one to take during the summer vacation in the home of a member of one's immediate family. This holiday may be taken any time during the summer vacation on arrangement with the local superior.

N.B. (a) The two weeks' holiday spoken of above must be taken during the summer vacation and at no other time except with special permission granted by the Superior General. This permission is also required for a vacation to be spent elsewhere than in the home of a member of one's immediate family.

(b) Parish priests are warned to observe the canons in the matter of absence from their parishes.

13. It is forbidden to contract any debts, or to spend any money or make any presents without permission.

14. To leave the premises after six o'clock in the evening without special permission from the superior who will grant such permission only for a good reason and rarely.



15. To hear the confessions of women, except the sick, save in a confessional for women.
16. To entertain guests in the parlor after 9:30 p.m.
17. To contract with any outsider for work without an understanding with the superior.
18. To smoke everywhere indifferently about the premises. The practice should be limited to the community rooms and to private rooms.

(Transcribed from the original, a manuscript probably typed by Father Francis Forster about 1922, in the General Archives of the Basilian Fathers)

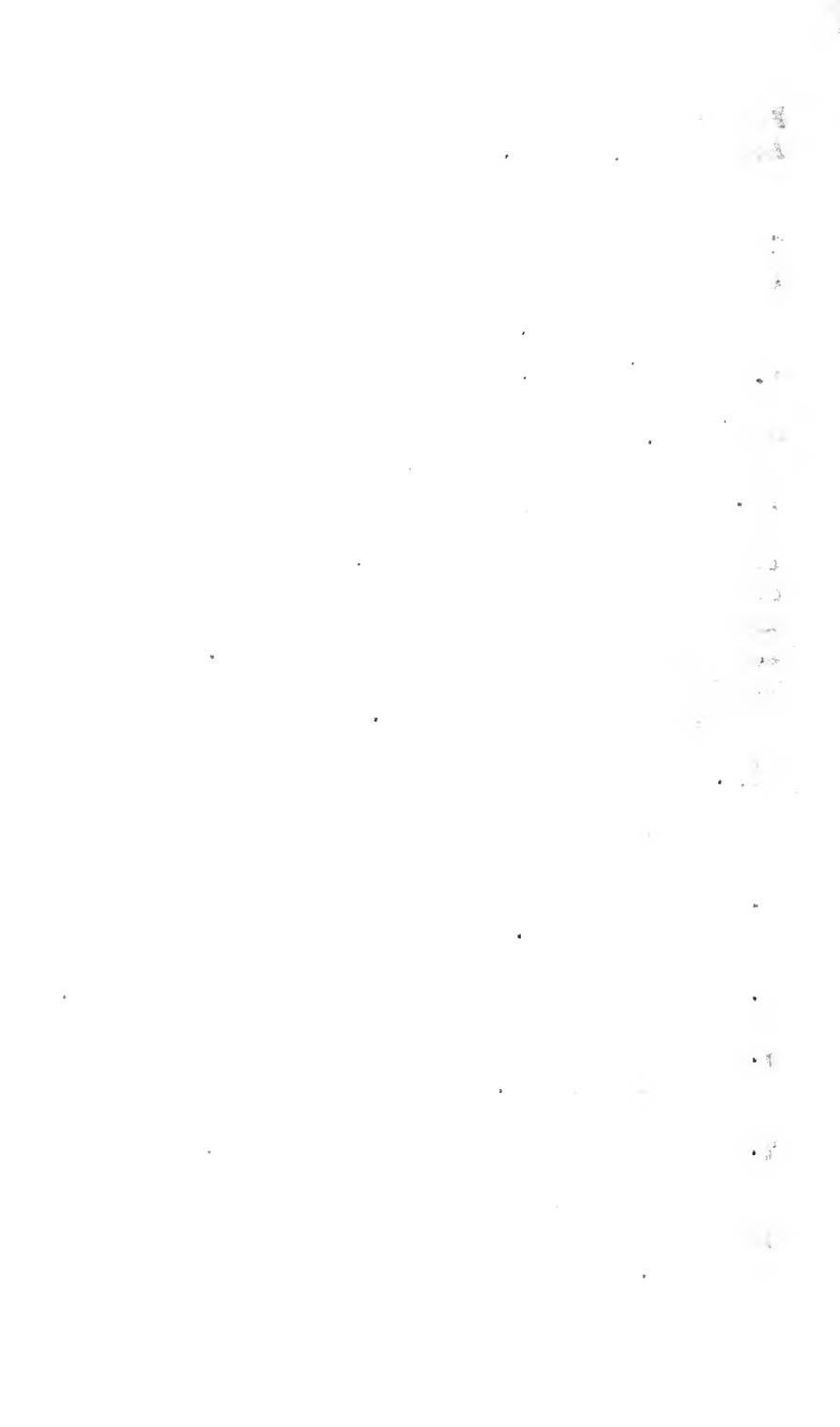


Father Francis Forster
August 31, 1921.

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REGULATIONS FOR THE LOCAL COUNCILS OF
THE CANADIAN-AMERICAN PROVINCE OF THE
INSTITUTE OF ST. BASIL

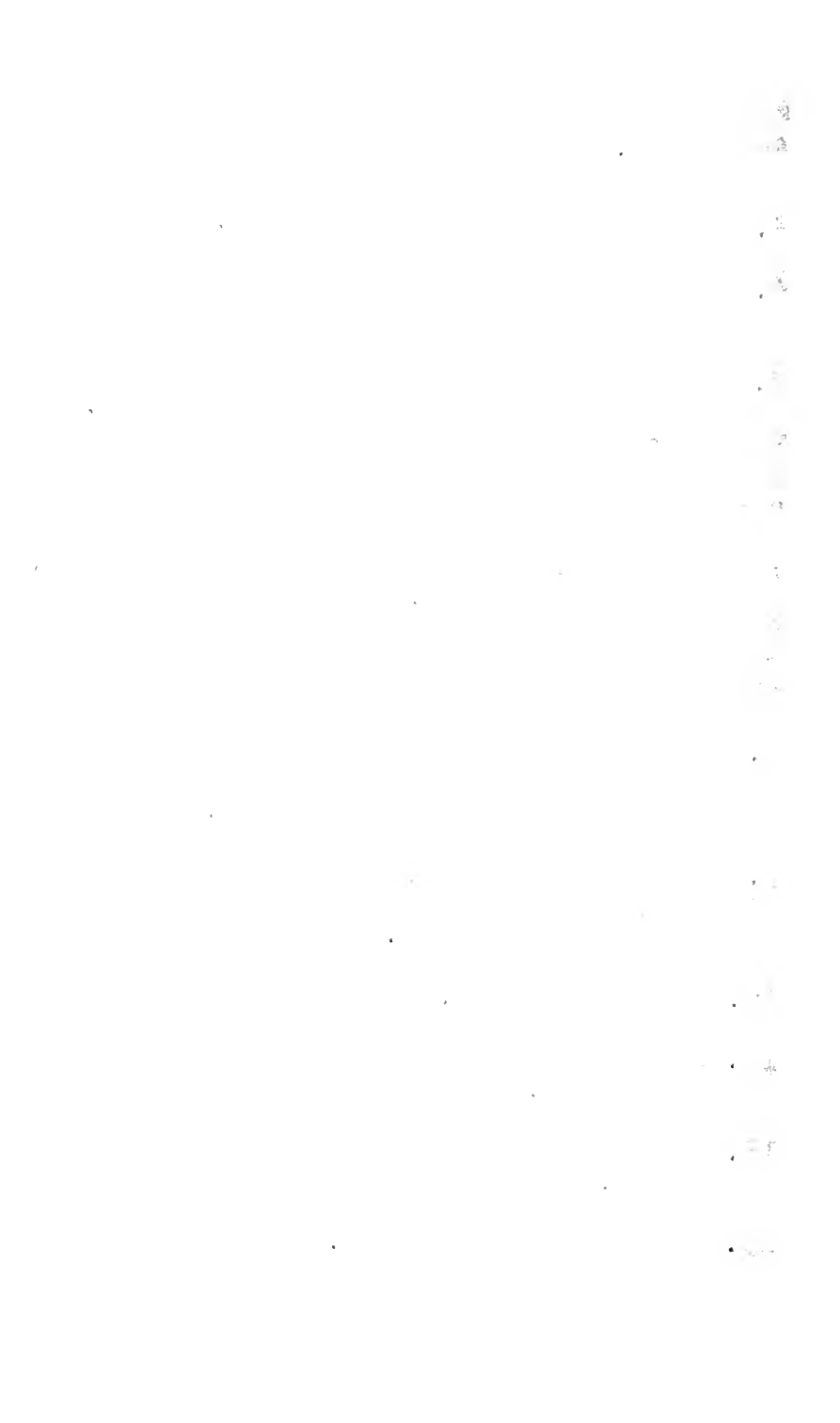
- I. The local council shall be convened by the local superior at least once a month.
- II. At the first meeting of the year a secretary shall be elected by majority vote of the council. It shall be the duty of the secretary to record the minutes of each meeting of the council in a book kept for that purpose. These minutes shall be signed by all the members of the council.
- III. The local council will have deliberative voice in the following matters:
 1. The time of opening and closing the school year.
 2. The program of studies of each class.
 3. The timetable of work of each member of the staff.
 4. The order of the college day.In the selection of text books or change of text books the local superior or director is urged to consult the council.



5. The expulsion of any student.
6. The approval of any contracts the treasurer proposes to enter into.
7. The selection of laymen or students to be employed on the college staff. The decision of the local council should be submitted to the Provincial for confirmation.

In the appointment to lesser posts in the house, such as Chaplain, Librarian, Registrar, Secretary, Confessors to students and chaplains to neighboring religious houses the local superior shall consult his council.

8. Recommending applicants for the Novitiate and scholastics for renewal of vows or call to orders.
9. Every addition to, modification or elimination of local house rules for staff or students.
10. Tenant repairs.
11. Material alterations in college buildings.
12. Material improvements or enlargements.
13. Additional equipment.

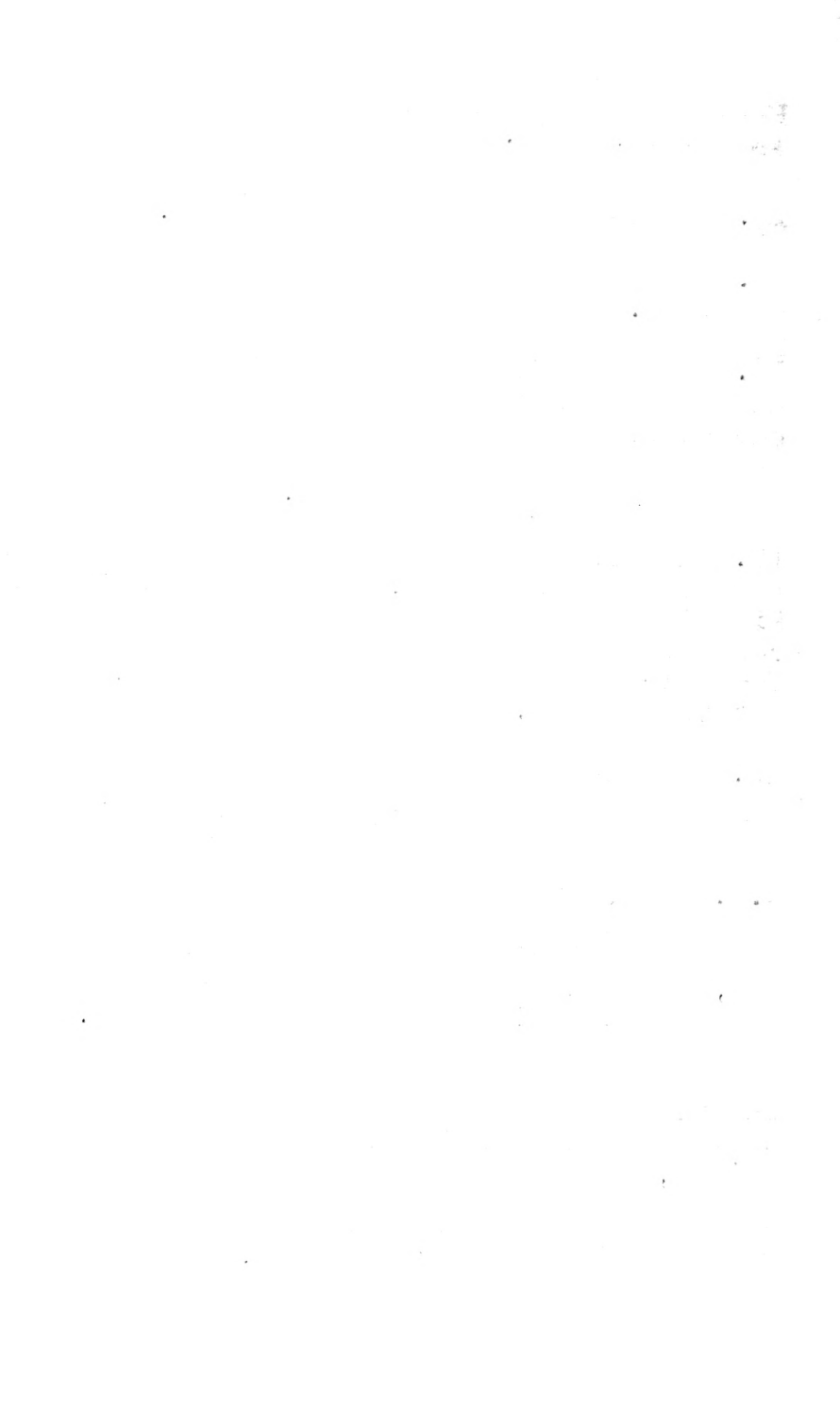


14. Loaning and borrowing of money.
15. Sale or purchase of land or buildings.
16. Approbation of the local treasurer's financial statement at the end of the year, which must be signed by all the members of the council before it is forwarded to the Provincial.
17. Any work of a permanent nature apart from college work. No work of this kind is to be undertaken if it call for continued absence from the community or for a longer absence than the constitutions permit.
18. At each regular monthly meeting of the local council, that body shall consider the treasurer's report.

N.B. In all matters in which the constitutions call for the approval of the Provincial or Provincial council, the decision of the local council will be communicated to the Provincial.

The report that the treasurer shall submit each month for the consideration of the council will cover the following points,

an approximate statement of college receipts for the term to date,



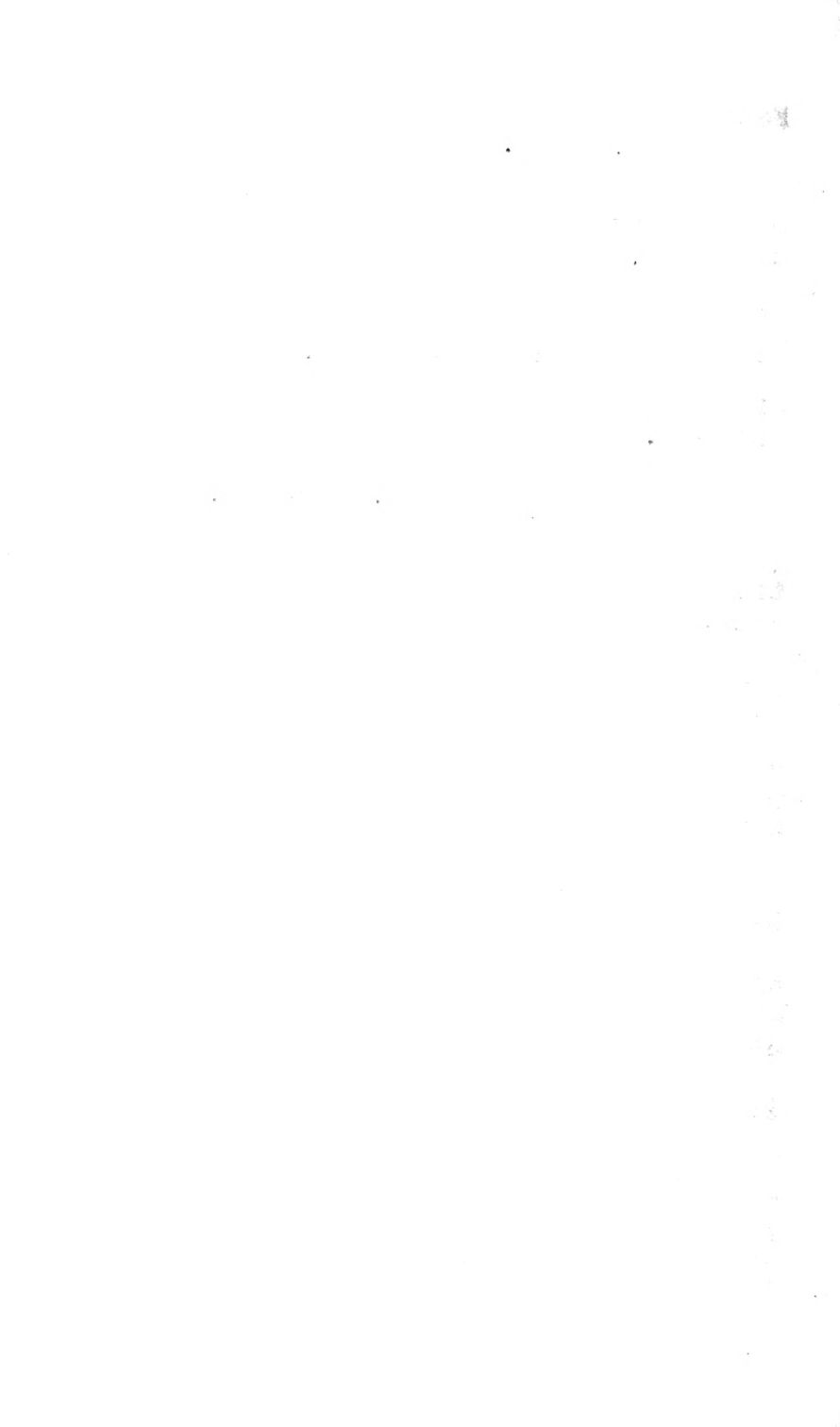
Father Francis Forster
August 31, 1921.

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of accounts still due the college for
the term,
of cash on hand,
of moneys expended to date, and
of current bills still unpaid by the
college.

F. Forster.

(Transcribed from the original in
the General Archives of the Basilian
Fathers)



SAINT BASIL'S CONVENT

BOOK OF CUSTOMS

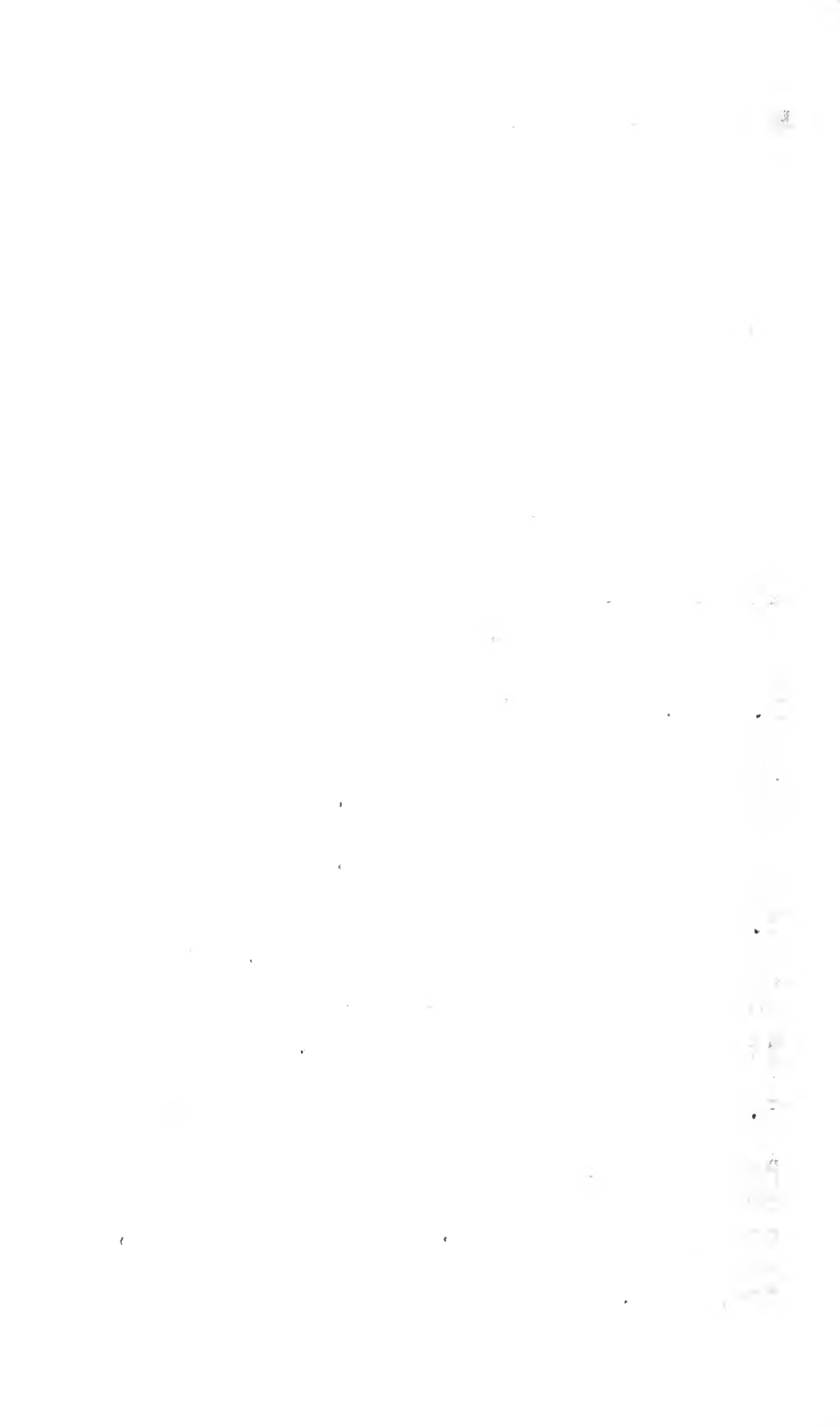
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Provincial Residence

Provincial House

Article 1

1. St. Michael's College has been regularly constituted the Provincial House of Canada by the Superior General of the Community. It should be the habitual residence and domicile of the Father Provincial.
2. The Provincial House, in relation to the Province of Canada, occupies the same position as the Mother House of Annonay in relation to the Houses depending directly upon it.
3. Our Constitutions (Part 1, ch. 6) define the authority of the Father Provincial. In them it is said that the Father Provincial represents directly the Very Rev. Superior General, within the limits of the power received from him.

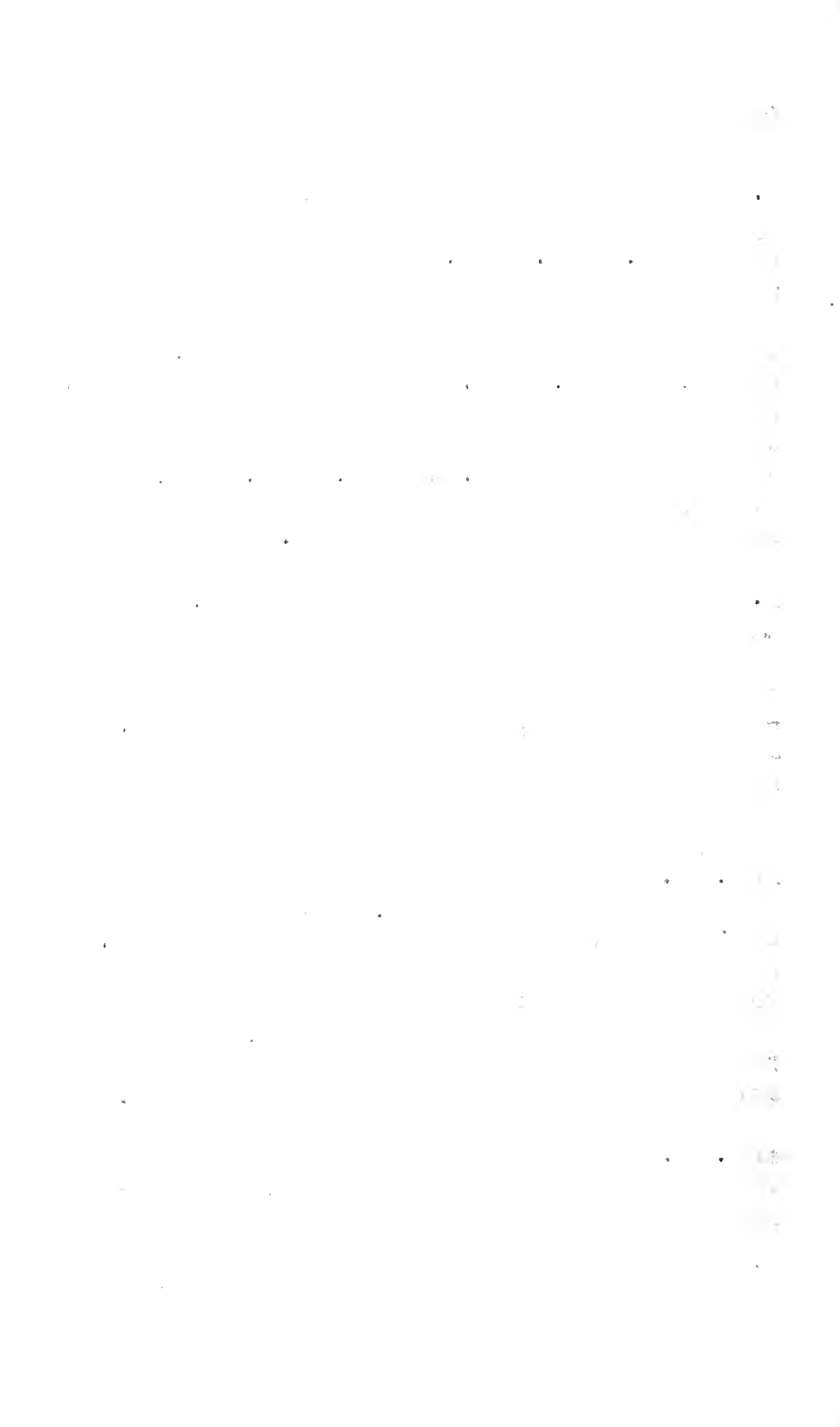


4. On the 14th of June 1890 the present Father Provincial received from the Very Rev. Sup. Gen. all the powers conferred on him by the Constitutions, with the exception of the following point: the nomination of local Superiors, which the V.R. Sup. Gen. reserved for himself. The Father Provincial himself presents the one who is to be elected as local Superior to the V.R. Sup. Gen. who, alone, decides the matter by accepting or rejecting the nomination.

5. On the 28th of December 1890, the present Father Provincial received the following notice from the Superior General: "I request our confrere, Father Marijon, Provincial of Canada, to inform those interested of the following decisions which are the formal expression of our will":

Art. 1. The first Superior of the residence of the Provincial, St. Michael's in Toronto, is the Provincial himself. The personnel is under his immediate responsibility; he alone can grant or refuse permissions and favors, and regulate the exterior functions of each confrere in communities and parishes.

Art. 2. The local Superior attends to the pupils and their studies, corresponds with their families and either he or his substitute has charge of discipline; but, for important decisions, he



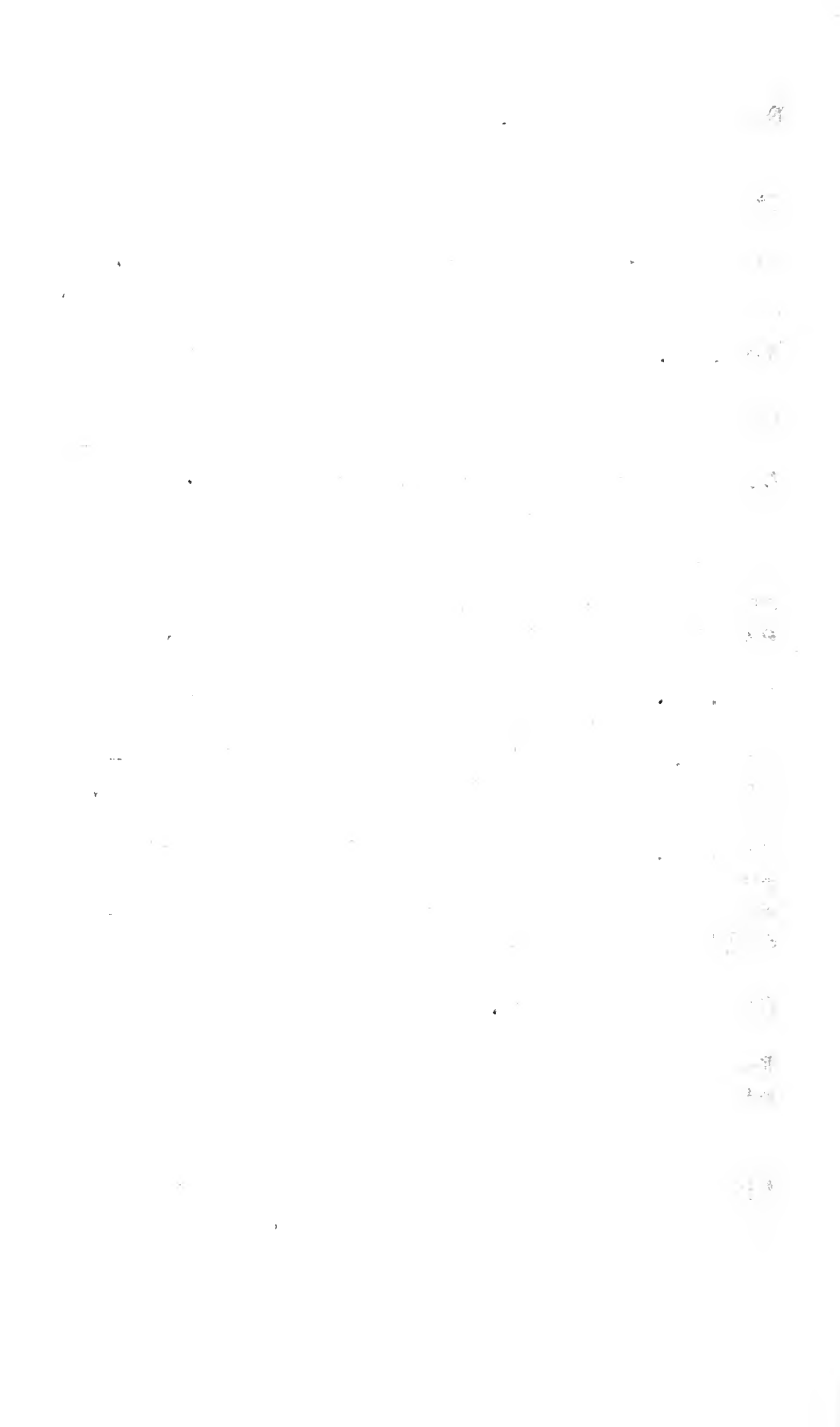
should take the Provincial's advice; and, in grave matters concerning the pupils, for example, expulsions, etc. the Provincial gives the final decision.

Art. 3. The local Superior and the Econome can take on themselves the decisions of the usual and necessary expenses for the alimentation and maintenance of persons and buildings. Every expense out of the ordinary line, shall be authorized by the Provincial alone; in his prudence and in view of the spirit of economy, he will do what is exacted by necessity or propriety.

Art. 4. Those decisions are made with a view to the welfare and prosperity of St. Michael's, as well as the concord which should reign in that house.

Art. 5. The Provincial is in conscience charged with the execution of these measures. The situation of St. Michael's is identical with that of the house of Annonay where the Superior General resides.

In consequence of this explanation given by the Father Superior General, the Father Provincial, with the advice of the council, defines and explains the share he should take in the various parts of the administration.



Article 2. In relation to Masters.

1. The Father Provincial alone grants those permissions which, according to the prescriptions of our rule, must be asked by the confreres when required.
2. The Father Provincial alone decides the acceptance of services requested by parishes and religious communities.
3. The Father Provincial designates the members who are, regularly or occasionally, to perform those different exterior services.
4. The Father Provincial himself organizes the various services of our parish of St. Basil's for Sundays and feasts as well as for ordinary days. At the opening of the scholastic year, he will draw up a list of the members who are to sing High Mass and preach, which list will be left to view in the community room.
5. A few subsequent special articles will determine the different services which the parish and the college may reciprocally request.

Article 3. In relation to the pupils.

1. The Father Provincial pronounces the final word in cases of expulsion. These cases should be previously



examined by the Superior of the College and his council; the Superior of the College then discloses his decision and that of his council, and leaves the responsibility of the final decision to the Father Provincial.

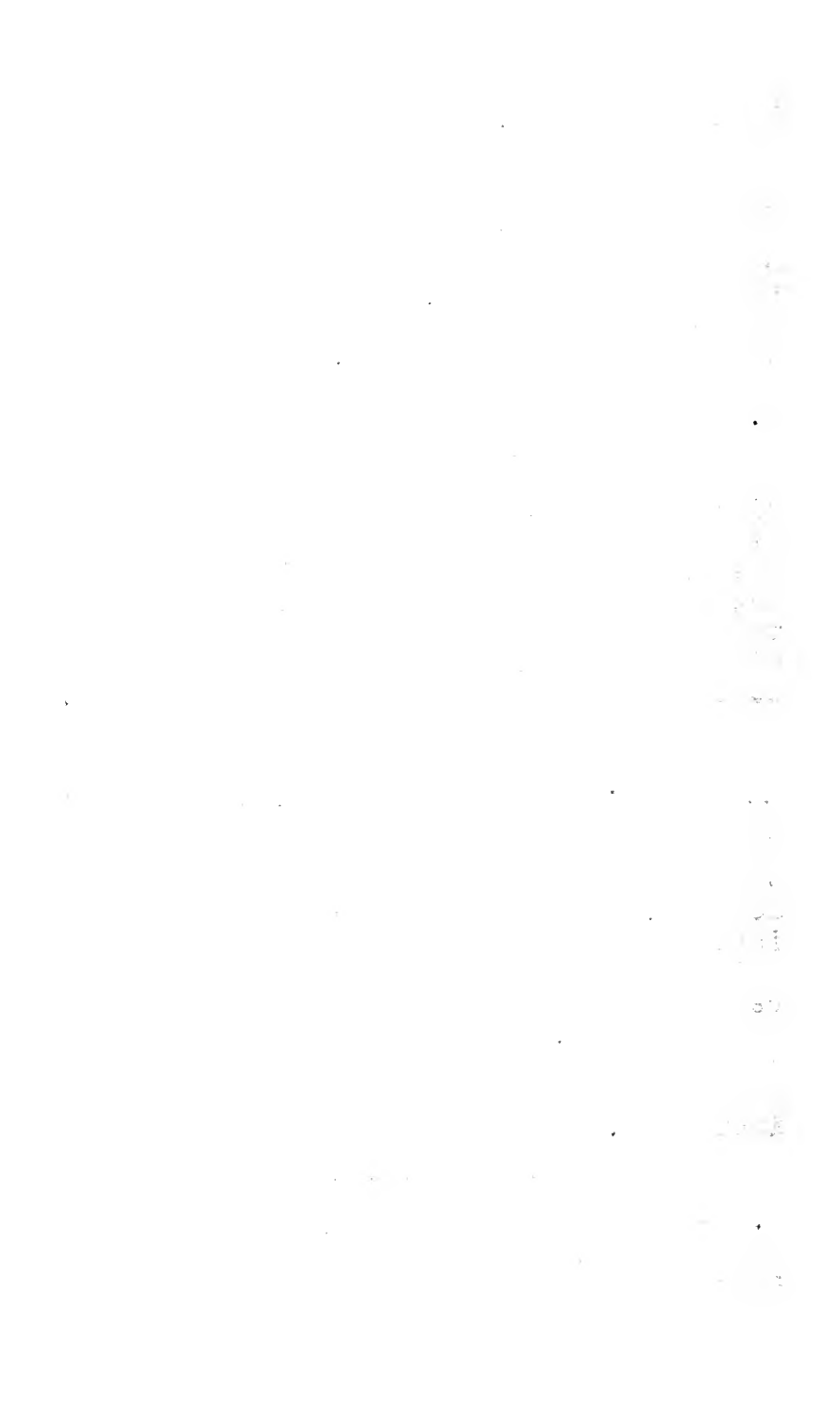
2. As to the question of the examination of classes and everything concerning teaching the Father Provincial will retain the power entrusted to him by the Father Superior General and will inform the local Superior of the detailed programme of conduct he intends to observe in the inspection which he will make of everything relating to education and the instruction of pupils.

Article 4. In relation to the servants.

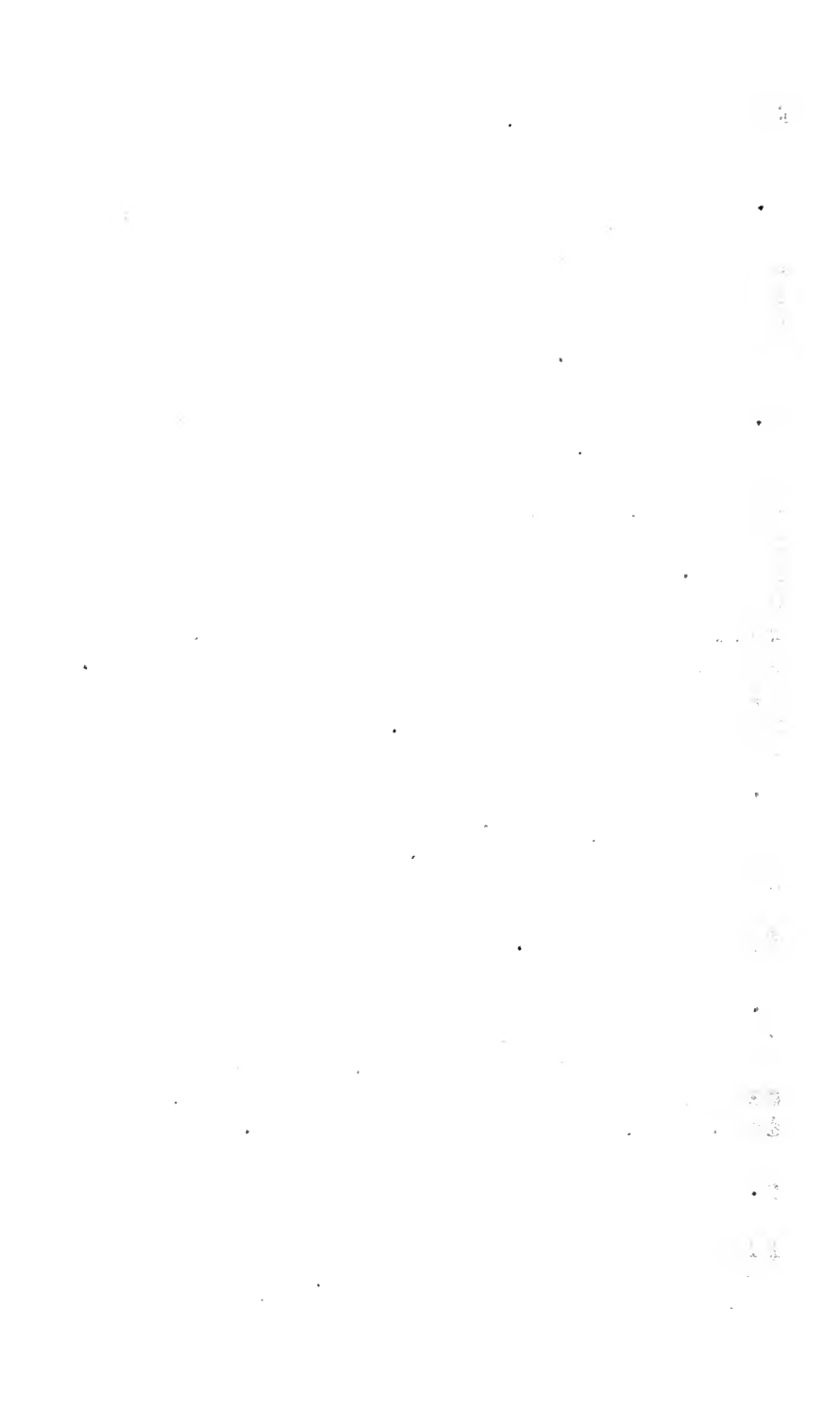
The Father Provincial leaves them under the immediate direction of the Father Econome, whom he will recommend to interest himself as a Father and a holy priest in the spiritual and temporal requirements of the persons employed in the house.

Article 5. In relation to the Superior of the College

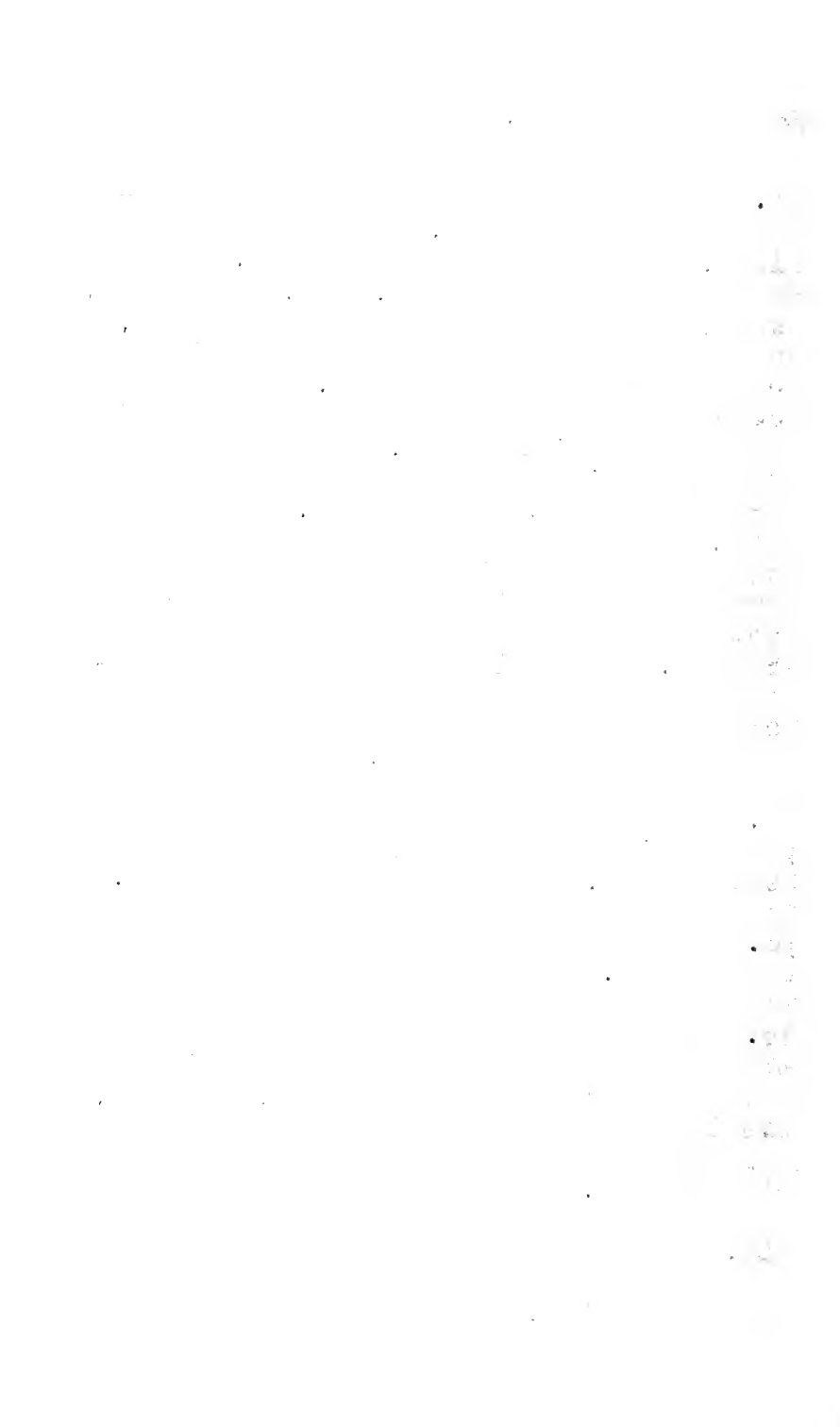
1. The Father Provincial, during his absence, delegates to the Superior of the College to replace him with the following power:



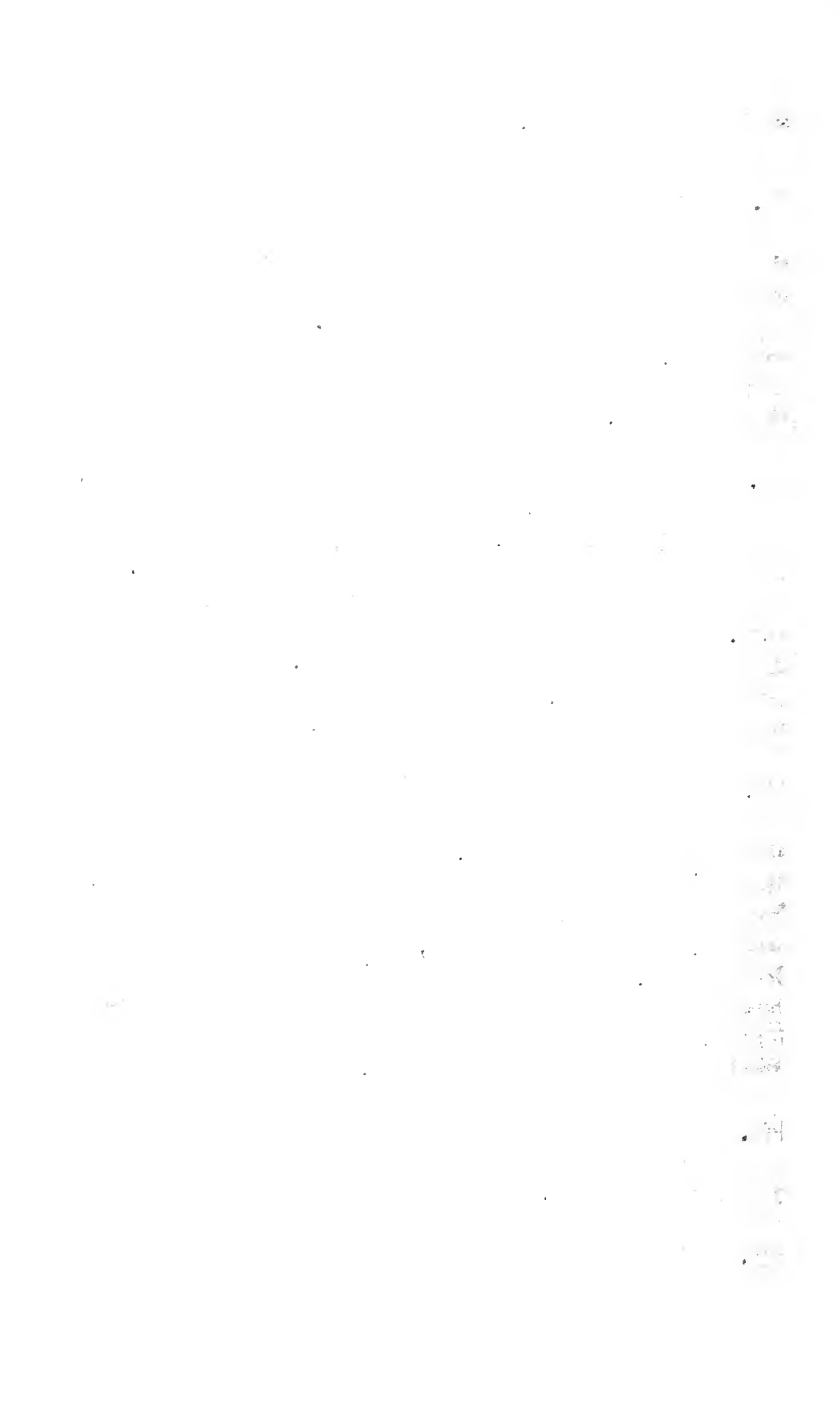
1. The Father Superior of the College then represents the first authority of the house; recourse is had to him for all those permissions which the Father Provincial is able to grant when present.
2. The Father Superior can never, of himself, authorize the absence of a member for more than 24 hours in vacation, or which would oblige him to remain outside the house during the night. Exception is made of those cases in which a priest of the city would casually ask for a service, such as Bishop O'Mahony requested last year. All local Superiors are subject to the tenor of this article.
3. We recommend the Father Superior not to grant, during the Father Provincial's absence, any permissions which the latter did not think it a duty to sanction prior to his departure from the house.
4. Whenever the Father Provincial is not present, the Father Superior of the College presides, except at the general reunions of the Community, for instance, at time of retreats.
5. No local Superior can change the employment of the members under his responsibility without the permission from the Father Provincial.



6. An express regulation of the Provincial Council, dated July 28th 1891, enacts that philosophers shall not have private rooms, and, above all, that, in the matter of going to town, they shall be subject to the ordinary regulations of the pupils. Nothing can be changed on either of these two points by the Superior of St. Michael's or of Sandwich without an express permission from the Father Provincial. The pupils of the University observe absolutely the same regulations as the philosophers with the exception of the necessary going out to assist at the university course. The philosophers and the students of the University shall be assembled in a special room and subject to particular regulations.
7. Those same pupils shall perform their religious exercises with all the others, in the common study hall.
8. It is positively forbidden them to smoke.
9. They may be allowed to remain in their special study hall during recreation; it would be well, however, to induce them to join their fellow students for at least a few moments recreation.
10. They should rise and retire to rest at the same time as the rest of the Community.



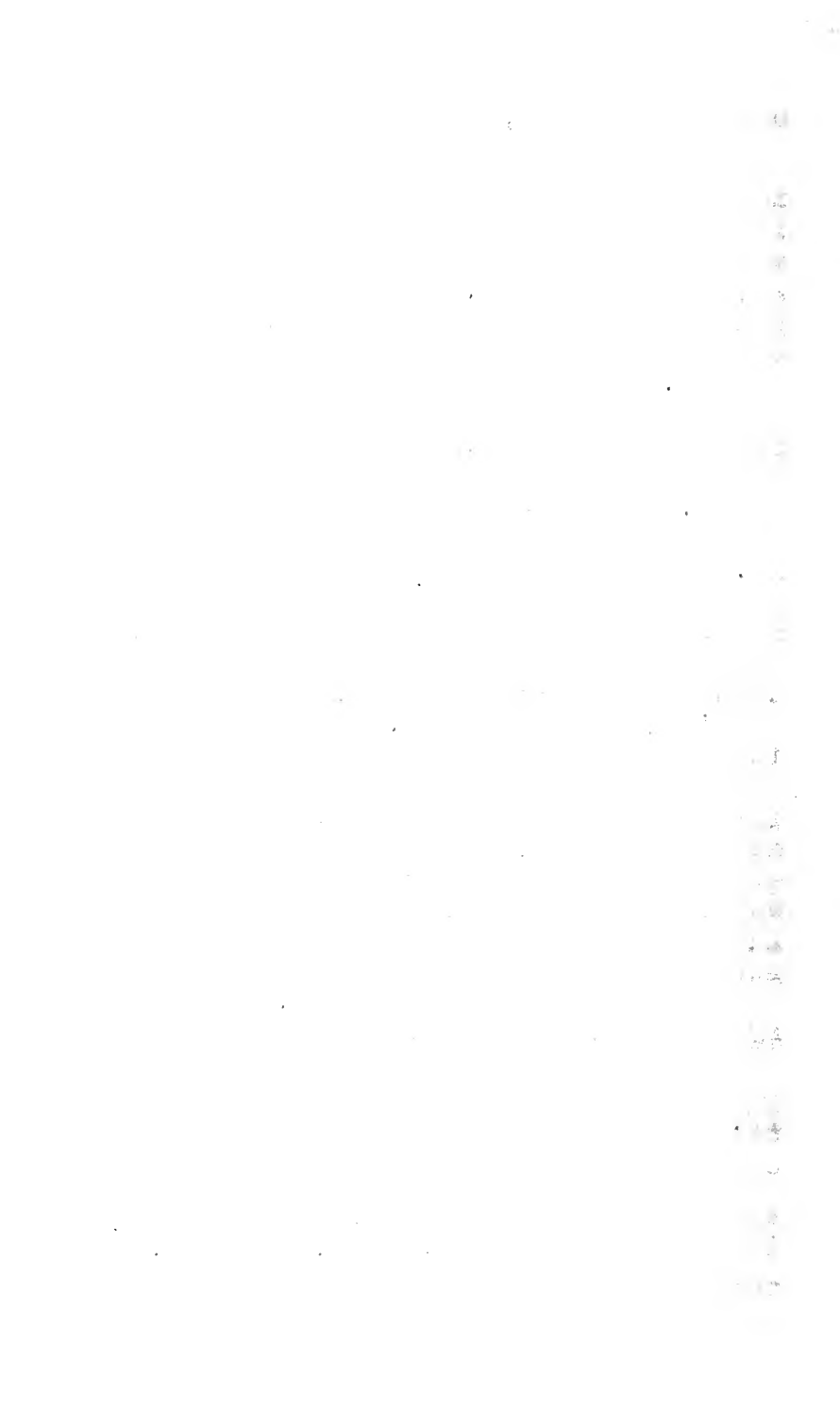
11. The Reverend Superiors of Colleges are requested to have the hour for rising invariably fixed for 5:30 and not to deviate from this rule, even on days of unusual relaxation. There is, however, no objection to allowing the young pupils in the small dormitory to rise later.
12. As regards going out into the city, the spirit of the Community requires (1st. vol. page 11) to be sanctioned only for very serious reasons. When the object regards clothing, boots, etc. it would be better to have the tradesmen come to the house. When this is impossible, the pupils may go out under the care of a master.
13. When several pupils desire to go for a walk on the days when it is permitted to do so, let the Father Superior send a master to oversee them. To obviate all irregularity on this point, there must be, as in all our Colleges, a master appointed for those walks who will go to the Father Superior on each of those days to ascertain what is required of him.
14. The Father Superior of the College receives all the correspondence of the pupils.
15. To spare the postman all trouble, there will be a large box placed



in the room adjoining the common hall in which he will drop the letters only; a key shall be in the hands of the Father Provincial, a second in the hands of the Father Superior, and a third one in the hands of the parish priest. If the postman require to see any one, for instance to deliver a registered letter, he will find a notice at the door telling him what to do.

16. We recommend the Father Superior to assemble his council the first and third Sunday of every month to confer with them on all matters relating to the College: neatness, order, discipline, studies, etc. Let them always in those reunions discourse on the mode of developing the moral and religious character of youth. It is also most essential, at those meetings, to examine the conduct of the teachers towards their pupils, their method of instruction and their fidelity in observing the programme of studies and the discipline of the house. The Father Provincial, if he see fit, may from time to time assist at those reunions.

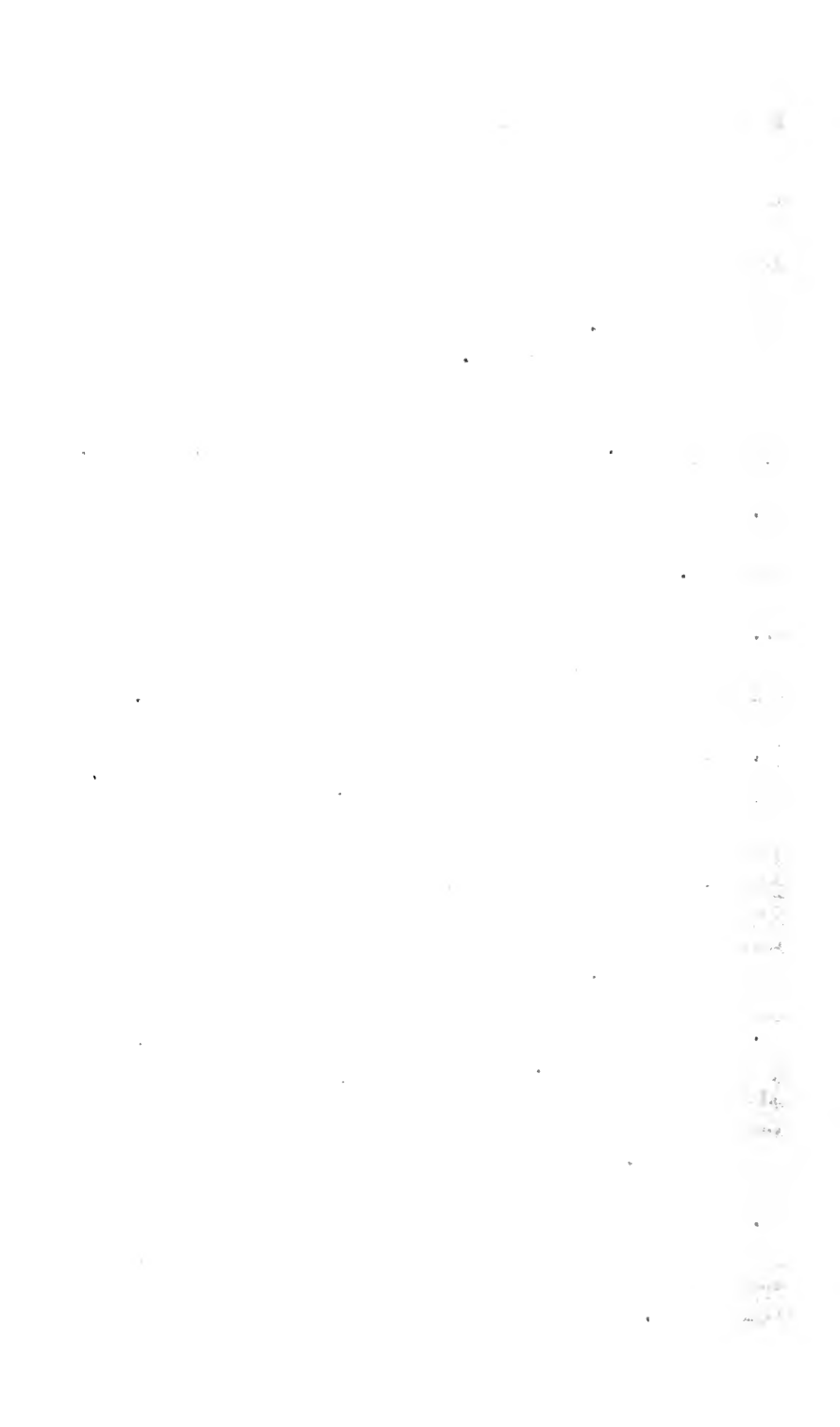
17. Conformably to custom and the spirit of our Constitutions the Father Superior of the College will keep liquor in his room, disposing of it according to art. 16th, page 89, in which the Very Reverend Father Soulerin



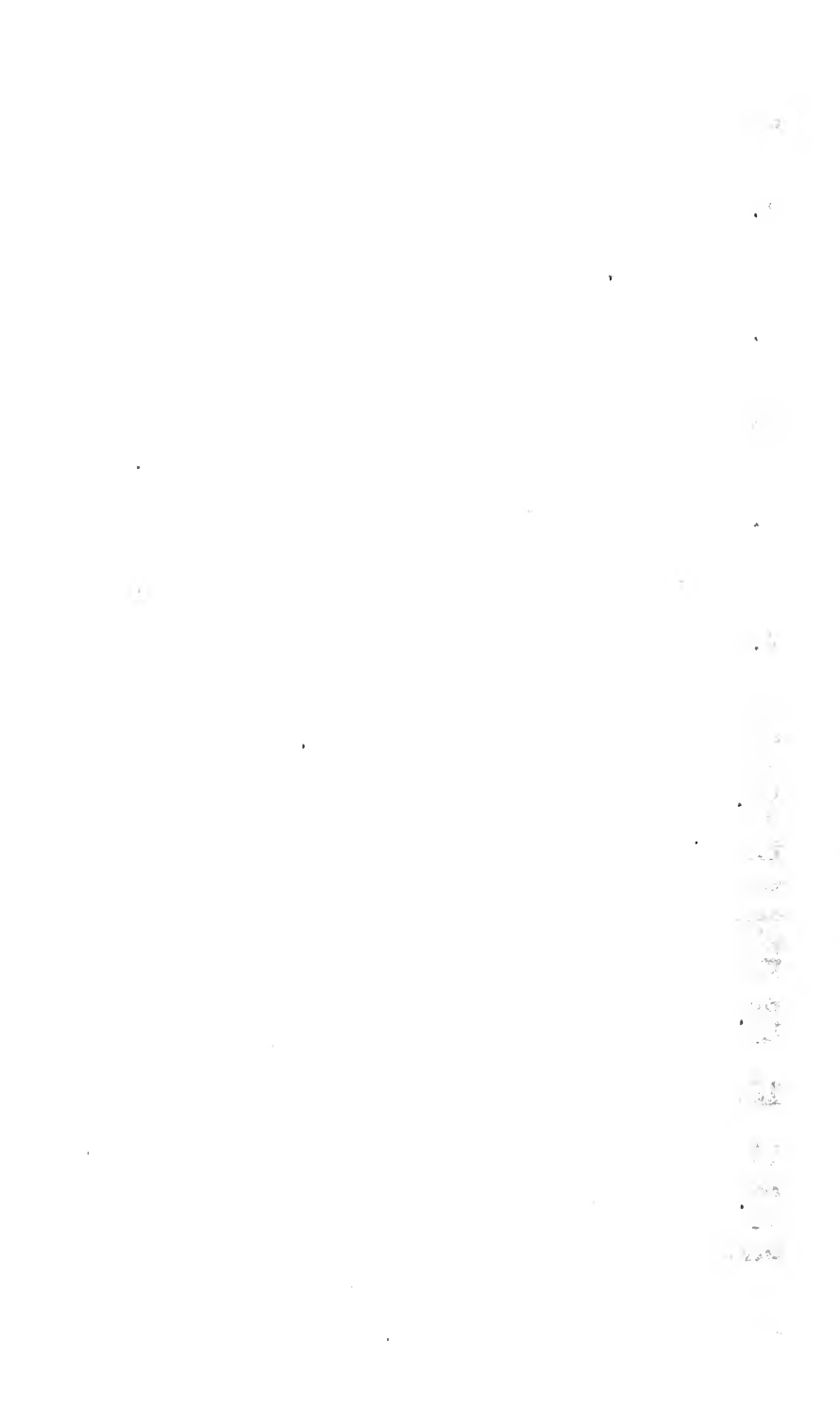
briefly states the case in which it may be given to the members in need of it, but who cannot ask it regularly without special permission from the Father Provincial. Same rule to be observed in all our houses.

Article 6. In relation to the Econome.

1. The Father Procurator attends directly to the material needs of the house.
2. He chooses the staff of servants; let him, however, consult before accepting or dismissing an employee.
3. For the attention to be bestowed on domestic servants, let him study the chapter of the Directory concerning the Procurator; if found impracticable in all its details, let him ask the Father Provincial for regulations to serve for the use of himself and his successors.
4. He should visit the whole house, every day. Let him also have an inventory of all furniture so as not to make any useless purchases during the year.
5. He will see that suitable fare is provided for masters and pupils, and let him order or make the purchases himself.



6. He should shun all prolonged or useless conversations with the employees.
7. He will look after the mending of the pupils' clothes, organizing service on this point with great care so as to save the parents much expense and keep the children suitably neat.
8. Recourse is had to the Procurator for permission to use the horse and carriage belonging to the house.
9. The Econome will make no changes in the present administration and personnel at the farm without permission from the Father Provincial.
10. In the matter of incurring expenses the Econome shall conform to the letter and spirit of the Reverend Superior General's letter of December 28th 1890, to which allusion has already been made.
11. On the first Sunday of every month, the Father Provincial shall confer on the material interests of the house with the Econome, the Father Superior and the priest in charge of the parish.
12. The Father Econome is recommended to have an exact account of everything necessary for the care of the church, to examine them in detail from time to time, to have an inventory of



all religious articles, the care of which is assuredly reserved for the Sacristan, but the responsibility of which devolves on the Econome.

13. The Father Econome keeps the keys of the rooms reserved for strangers, and is particularly charged with seeing that visitors have everything they require.

14. The Father Econome looks after the pupils during meals.

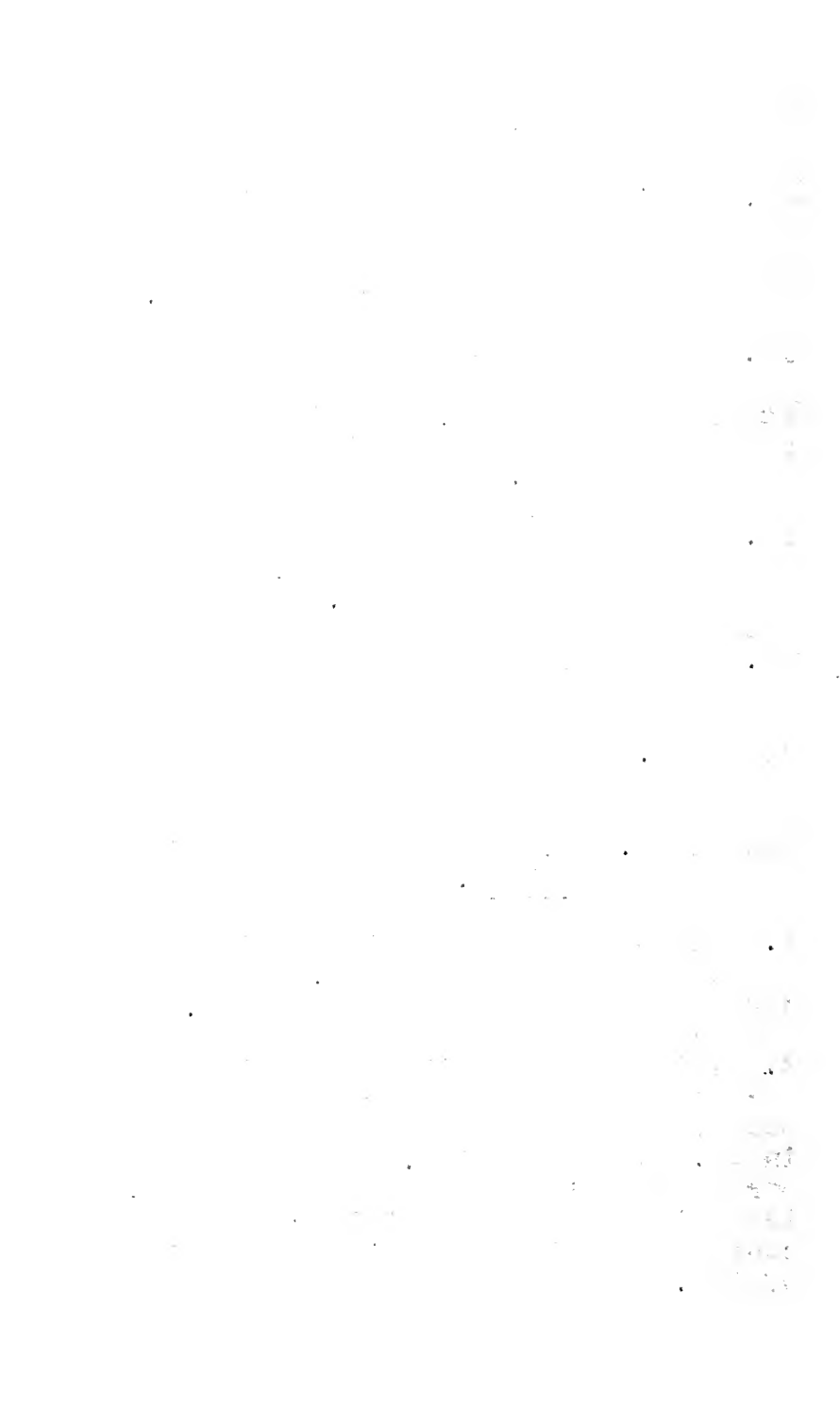
15. The Procurator is charged with making the necessary expenditures occasioned by the cost of (vol. 1, page 16) during sessions, solemn receptions, etc. He alone is responsible for all the orders to be given in similar circumstances. He should, therefore, judge for himself of the expenses required by his confreres, and he will always be notified of those which the Father Provincial and the Father Superior of the College judge suitable for the interests of the house.

16. The Father Procurator shall not go out unnecessarily beyond the time appointed by the rule for doing so. In every other case he shall, like all his brethren, ask permission to go out.

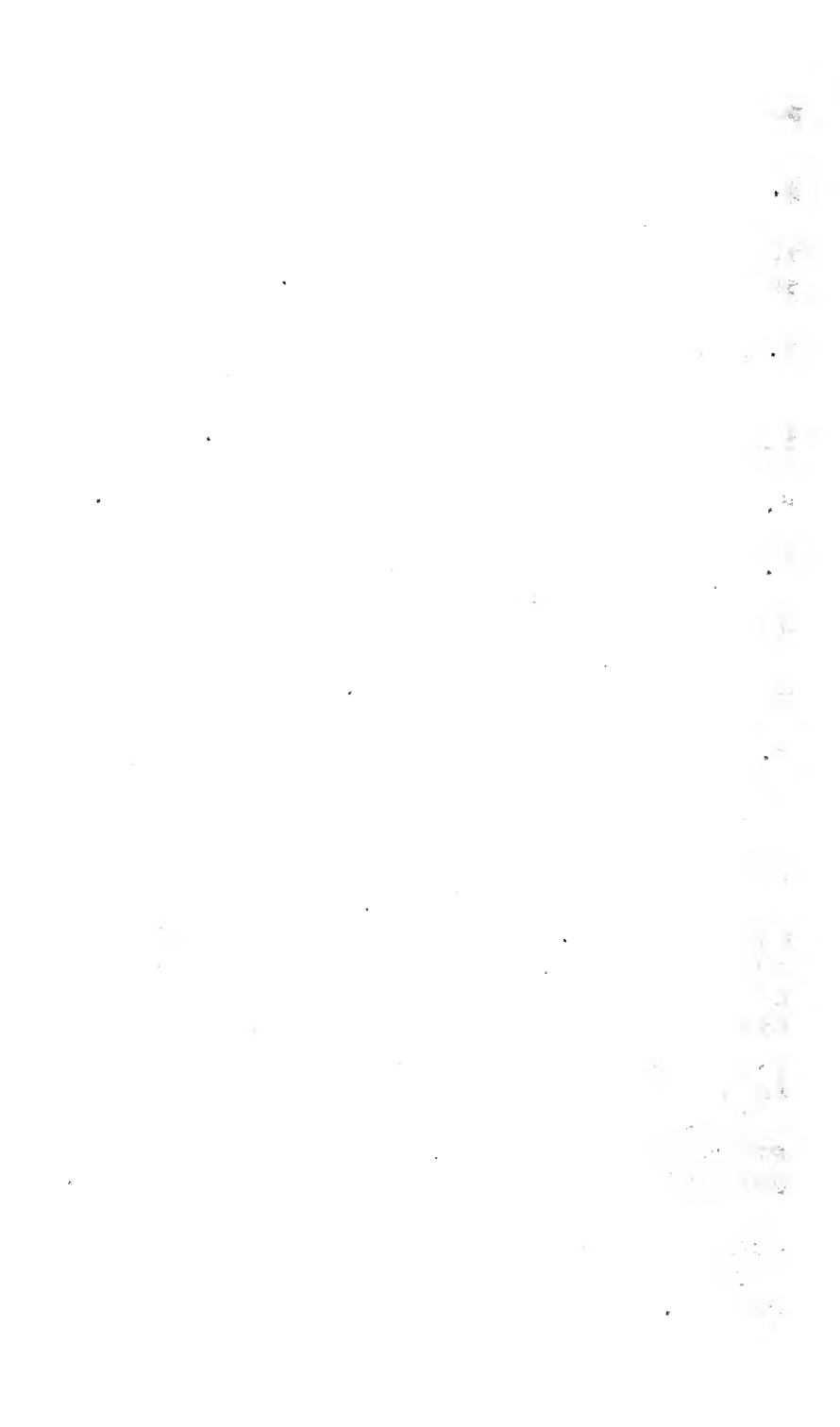
17. He is recommended not to change the tradesmen who supply the house; nor to modify the present fare without the advice of the Father Provincial.
18. The Father Econome will see that slight and urgent repairs are made as soon as possible, especially when delay might cause great injury to the common property.
19. He will also see that the church and the house are neatly kept and suitably heated in winter.
20. He shall also be careful to see that the principal entrance is not left without someone to answer visitors.

Article 7. In relation to the parish priest.

1. One of the Fathers is appointed to the care of the parish. He depends directly on the Father Provincial.
2. This member visits the parish schools and has charge of the sodalities or associations organized in St. Basil's Parish. He hears the parishioners' confessions and is assisted in this sacred ministry by a confrere specially appointed to this office.



3. He preaches in his turn in the morning unless dispensed by special arrangement made at the opening of each year by the lawful authority.
4. Every morning he celebrates what is known at the Parish Mass. On Sunday he says 7 o'clock Mass unless it be his turn to sing High Mass.
5. He writes the Sunday announcements.
6. When there is any innovation to be introduced, or any new work whatever to be undertaken for the good of the parish, he shall ask the sanction of the Father Provincial.
7. He has not (not omitted January 1892) charge of money (text primitif établi le 10 juillet, 1898) raised by ordinary collections; but he has the responsibility of such as is made at garden parties, picnics, and affairs of that sort. He will make an exact account of it, which he shall remit to the Father Provincial who will tell him where to place this money. It is evident, nevertheless, that the Father Provincial by authorizing the Parish Priest to raise money by such or such extraordinary means, had at the outset determined the object of the collection. Hence the Parish Priest disposes of the money in the manner agreed on and informs the Father Provincial of the result.



8. It may happen that the parishioners will require to have Masses sung. The Parish Priest may promise them, within the limits of the ordinance passed at the beginning of the year which will indicate the line of conduct to be pursued in similar cases.
9. The Parish Priest should be assiduous in making the parish visitation. We request him, at the same time, so to order his visits as to allow him to assist at all the religious exercises of whatever nature they may be for which all the members assemble.
10. We recommend the poor of the parish to his care. Let him keep an exact account of the alms he bestows, and the other expenses entailed by the care of the poor.
11. He shall avoid interfering in the concerns of families, the members of which, although coming to St. Basil's, do not, however, belong to our parish. He shall pay them only such visits as are warranted by our rules.
12. The Parish Priest shall make no change in the order of parish services now being observed without special permission from the Father Provincial.
13. The duty of visiting the parish should never be a pretext for useless going out. In any event, the Par-

ish Priest always notifies the proper person when he wishes leave of absence.

14. He will be careful at the beginning of the year to make rules to assist him in discharging all his duties punctually and methodically, such, for instance, as determining the day for visiting the schools and other matters of a like nature.

15. He will always ask the Sacristan politely (*avec bonté*) for the objects he requires.

16. The Sacristan himself should have ordinances prescribing the vestments to be prepared for week days, Sundays, feasts, for Benediction, etc.

17. The Parish Priest administers the last sacraments to the sick unless the latter desire to receive this service from one of the other confreres.

18. The Parish Priest performs the baptismal and marriage ceremonies, unless again another member be invited to officiate. In this case, we consider it prudent and reasonable to tell the one invited never to accede to the desire of the family without previously notifying the Parish Priest who has been especially delegated to this office by his Superiors. Any of the College Fathers, who may be called to the con-

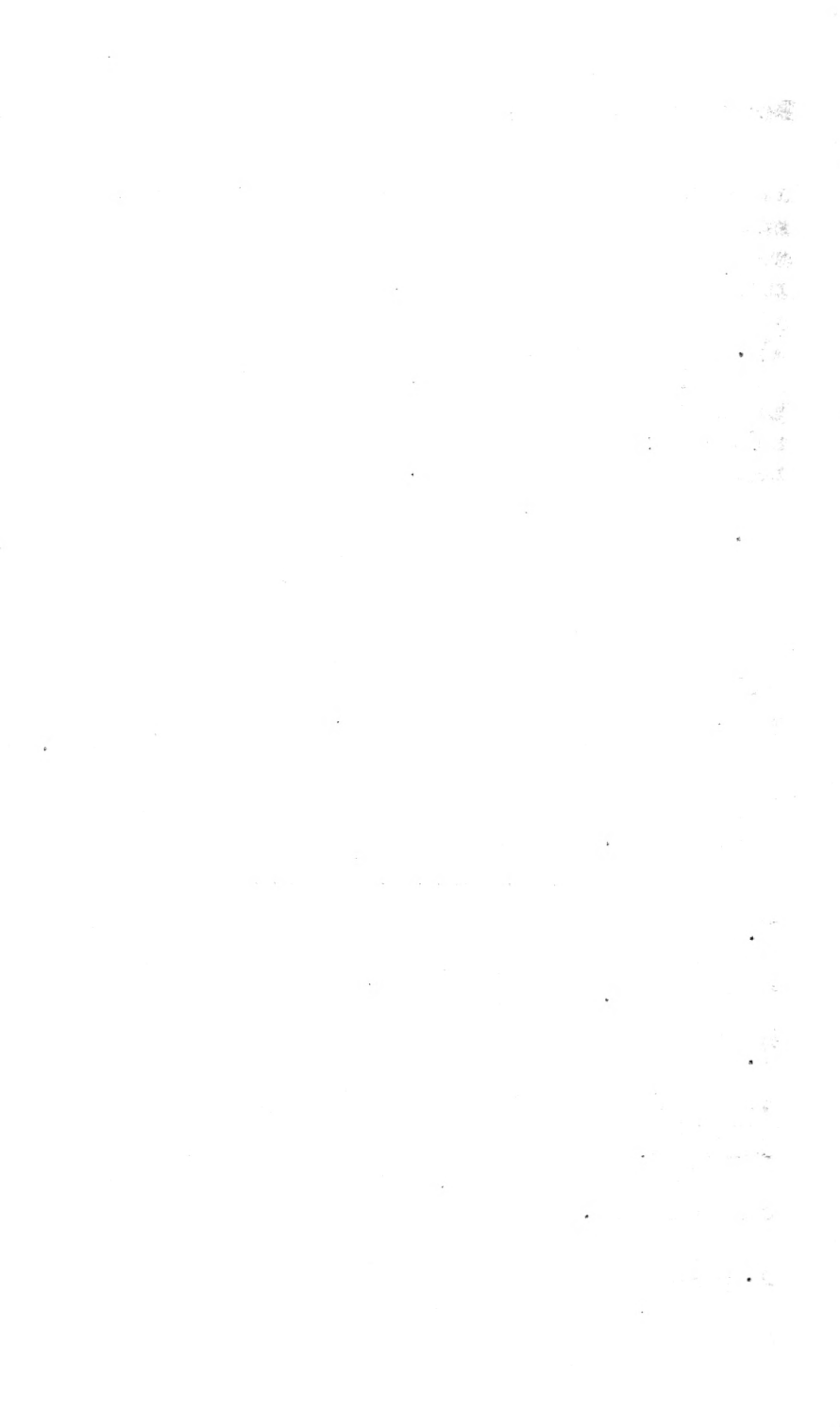
fessional shall go quite simply without notifying anyone, when he can do so without prejudice to his duty as a professor or overseer.

19. It would be desirable for the parishioners of St. Basil's to know that they should not come to the parlor after 9:30 at which time the doors of the house are closed.

20. As it frequently happens that the Parish Priest can find certain parishioners only after 6 o'clock in the evening, he is informed that he may go out then to pay his visit, but should if possible be back for spiritual reading, and during vacation, for night prayer which is always said at 9 o'clock.

Article 8. In relation to the Professors
or Superintendents

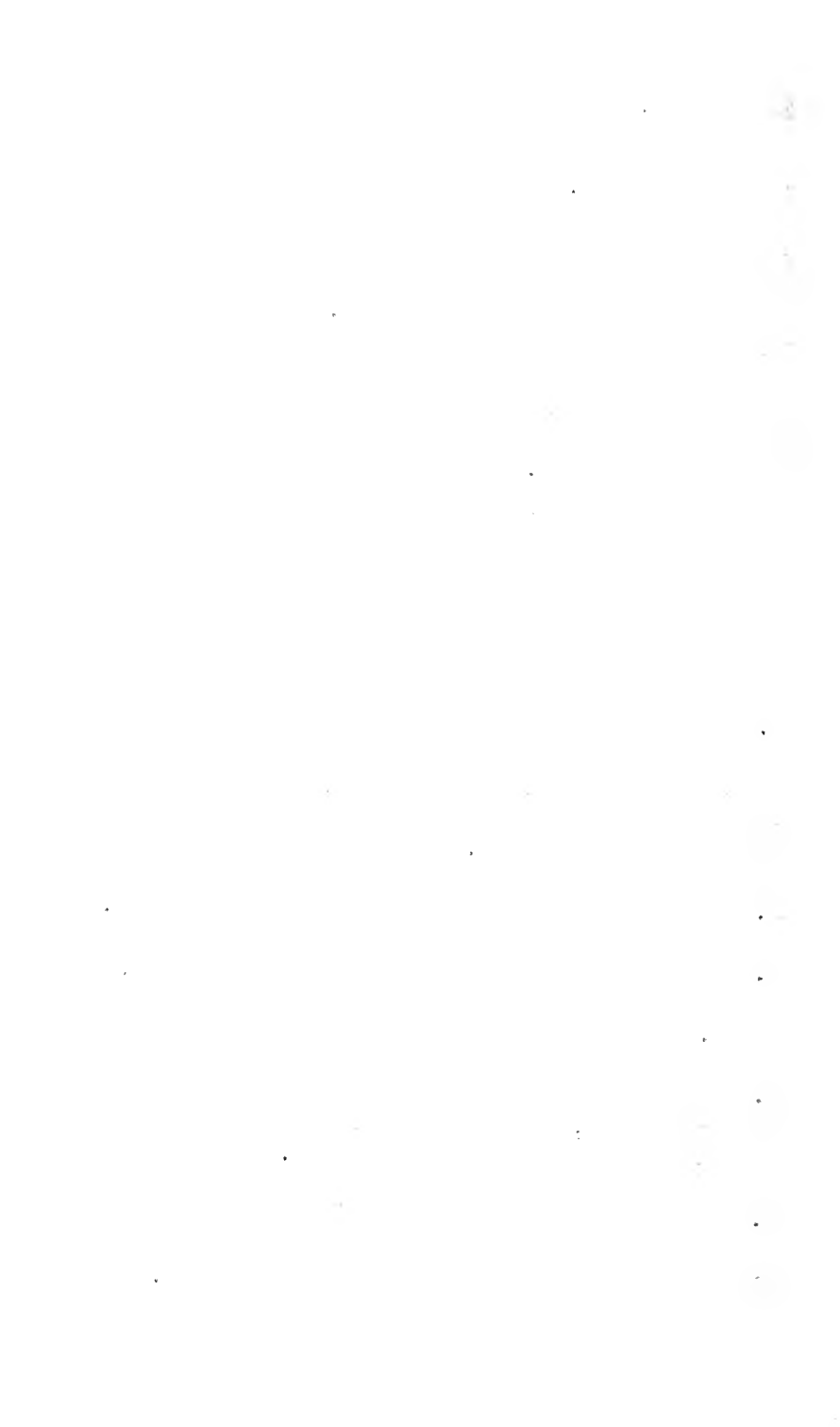
1. They ask the Father Provincial for leave to absent themselves from the house.
2. For what concerns their duties as Masters they address themselves directly to the Father Superior of the College, the Director of Studies, or the Father Econome, according to circumstances.
3. The Father Provincial reminds them all, from the beginning, of the respect they should have for the rules



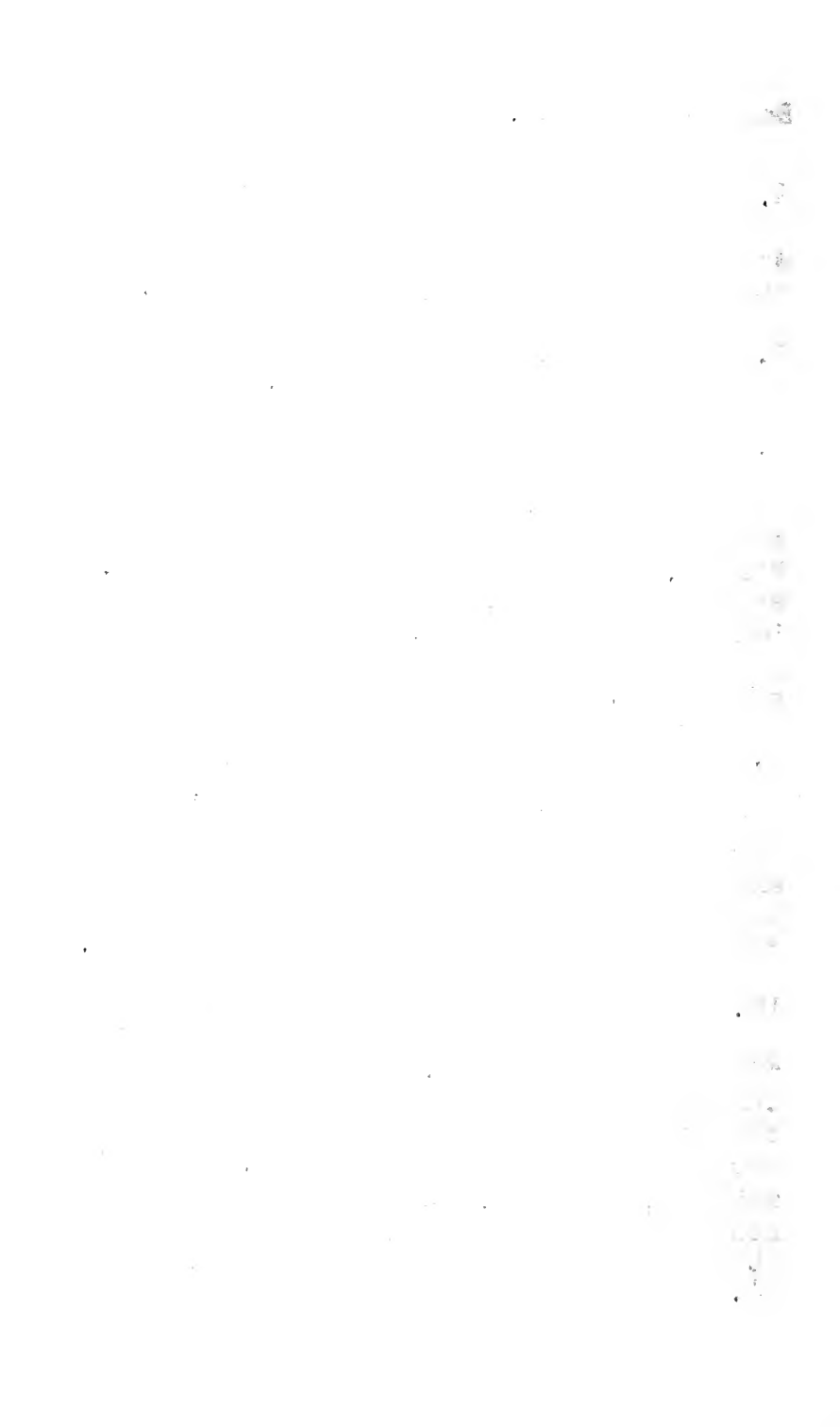
of the house. Let them know and understand the spirit of their different duties and the bounds imposed by the superior authority in the imposition of penances on the pupils. Let them always be assiduous in pious exercises, and if they have not the happiness of being priests, let them give the pupils the example of frequent reception of the sacraments.

PARISH DUTIES

1. All pastoral functions are performed by the Priest in charge of the Parish. It is he, therefore, who attends to the pious sodalities and associations established in it.
2. Every day he says the Parish Mass.
3. On Sunday he says the first Mass, unless it be his turn to sing High Mass.
4. High Mass is sung by the members in turn, according to the order shown in the community room.
5. The morning and evening sermons on Sunday are delivered by the confreres according to the same order.



6. The various Masses on Sunday are said in accordance with an order drawn up at the beginning of the year and published in the community room.
7. The priest who sings High Mass always presides at Vespers.
8. The occasional Benediction of the Most Blessed Sacrament which take <place> on weekdays when there has not been High Mass are given by the Parish Priest, when the pupils do not attend. When they assist, as for instance during the month of May, Benediction is given in turn by the priests of the residence.
9. That everything on those different points may be well regulated, the confrere who is appointed Master of Ceremonies will put up a notice of the exercises to be made in common with the Parish and the names of the Masters who are to take part in the ceremonies.
10. One of the priests is appointed Assistant to the Parish Priest in hearing confessions. Every priest of the College has permission to go to the church to hear the confessions of those who address themselves to him. On this subject, however, let all our brethren read attentively the 5th article of the 5th chapter of our Constitutions, page 31.



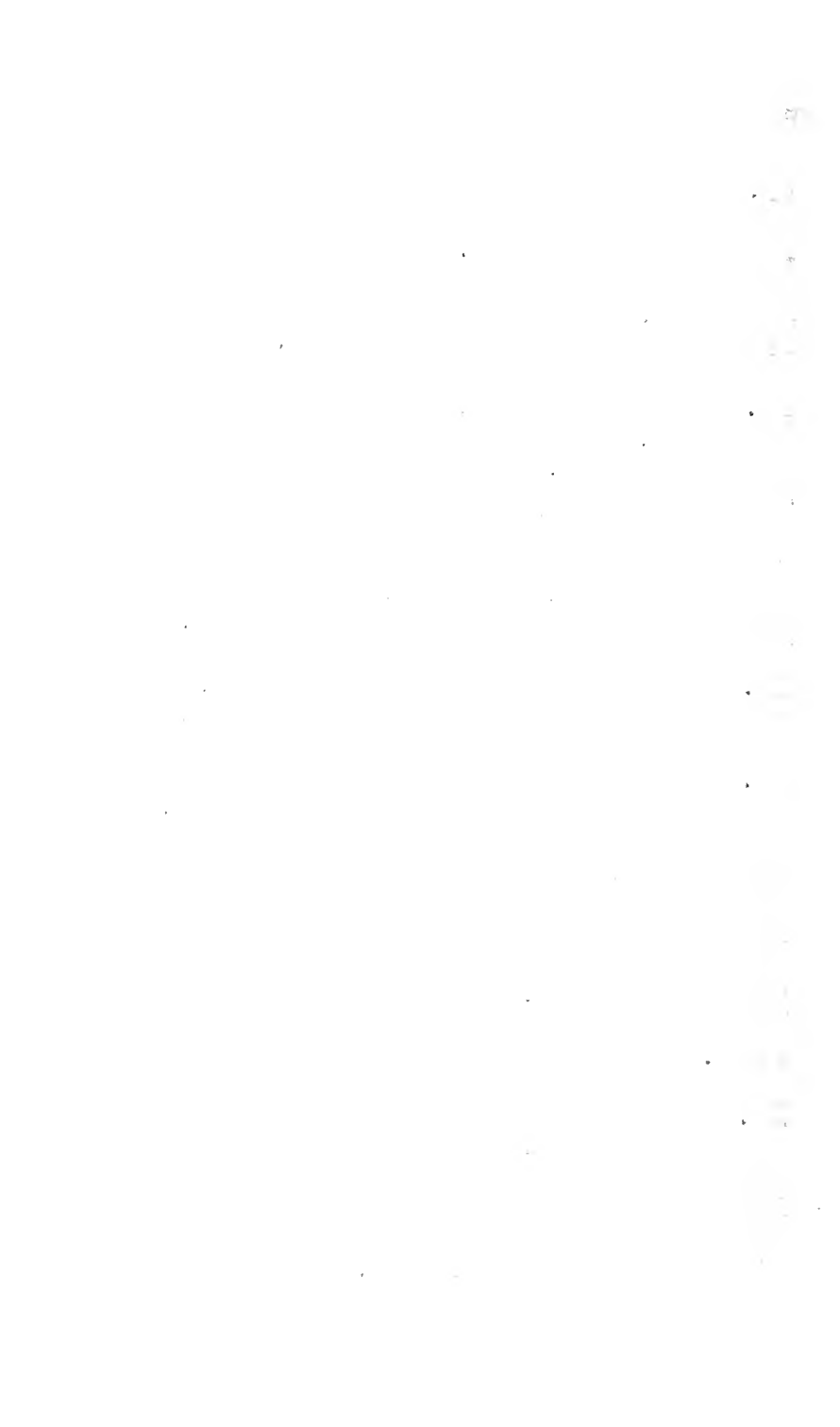
11. The Pastor receives those who wish to speak to him in one of the parlours of the house. As we have no suitable room at present for the Parish Archives, they shall be kept for the time in a room in the belfry.

12. No member can, of his own authority, promise or organize a funeral service in St. Basil's Church. If any extraordinary request be made, he shall refer to the statutes of the church or request further information from the Parish Priest, or else, he may apply to superior authority for a decision.

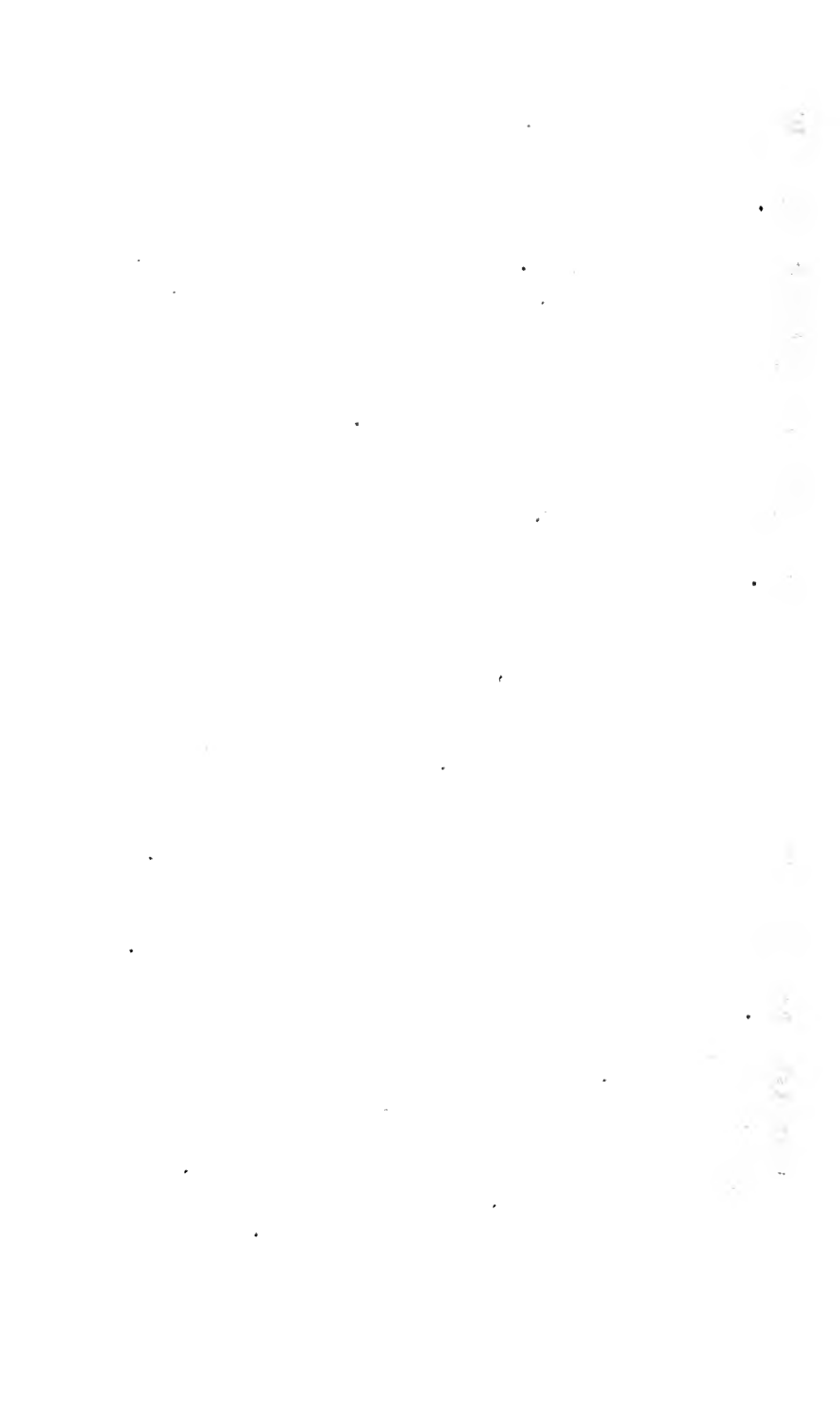
13. High Mass is sung regularly, every Sunday, even during vacation.

14. During vacation, the service of altar boys is completely void. The Pastor is commissioned to take great precautions to secure a certain number of acolytes from among the children of the parish, or our day pupils, even should it be necessary to pay for their services. Some of the children at least should be taught to serve Holy Mass.

15. Preaching at High Mass is never suspended, even in vacation; during that time it devolves upon the Parish Priest but we invite every priest whos is capable of rendering this service to do so willingly.



16. There are sermons delivered in the evening from 1st of October till the 1st of June. According to an ancient practice, the subject is previously determined and portioned into different instructions which are divided among the Fathers who have the task of preaching in the evening. It is also customary for the evening instructions during the month of May to be on the Blessed Virgin.
17. The Sacristan also should have special ordinances telling him which vestments to lay out for such or such a solemnity, apprising him also of the preparation to be made for the various religious ceremonies which take place in the church. We beg the members of the Community to recur to him for what they require and to conform to the rules laid down for the common good. It is well for the Master of Ceremonies to be vigilant in seeing that the attire of the acolytes is neat and suitable.
18. When the priests who say Mass in the church are obliged to absent themselves, or cannot celebrate Holy Mass at the usual hour, we request them to ask one of their brethren to replace them so that the parishioners may, as much as possible, enjoy the benefit of hearing Holy Mass on weekdays.

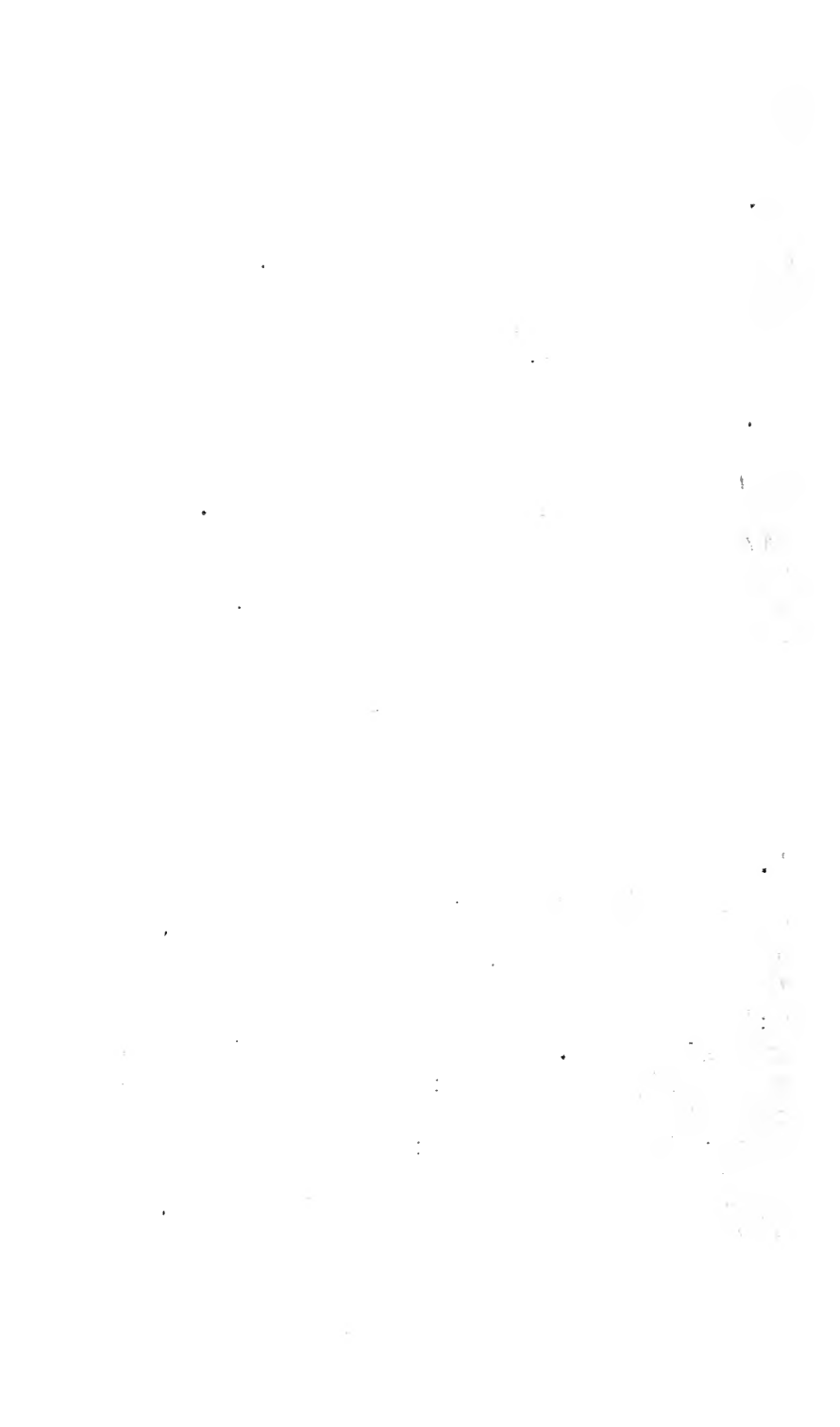


19. The choir is under the direction of a confrere who chooses the members to compose it and who, whether he presides at the exercises or simply assists at them, sees that they are held regularly.

20. The exercises take place twice a week at We request the members who should assist at them to be there at the appointed moment. They will kindly have an understanding with the Father Provincial on the question of attending Spiritual Reading.

DIVERS POINTS OF RULE

1. In a Council meeting of the 19th of August 1883, and in a letter of the Superior General dated Toronto, August 15th 1883, it was resolved that the College doors should be closed at 9:30 and the keys be taken to the Superior's room. A special bell is consequently rung at 9:30 to warn strangers that the doors are about to be shut; in effect at 9:35 the porter locks them and puts the keys in the letter box near the community room.



2. The Masters should, according to rule, be in bed at the farthest an hour after the pupils. Ten o'clock is then the extreme limit; and the lights should then be out.
3. It was formerly the custom for the two guardians of the dormitory not to be changed. A more recent custom prevails and it is now usual for this nightly superintendence of the dormitory to be divided weekly among the Masters. Hence they are exhorted to be there at least at 10 o'clock and to do everything as noiselessly as possible. Finally they are requested to ask their Director for a rule of conduct in this detail (on which the rule of the Community still desires to be silent.)
4. It is forbidden for the Masters, except the Father Superior, the Father Director, and the Father Procurator to receive the pupils in their rooms. This point, always strongly recommended by our rules, was, likewise, insisted upon in an assembly of the Provincial Council presided over by the Father Superior General. On the same occasion the prohibition against the Masters' striking children or imposing penalties exceeding 50 lines was renewed.

5. Those who are hearing the confessions, either of the pupils or of parishioners, at the time of our religious exercises, are dispensed from assisting at them.
6. The young Masters should always attend the community Mass, said for the pupils.
7. The members who are priests shall make arrangements with the Father Superior of the College regarding the choice of those who serve their Mass.
8. Those who wish to buy anything, as books, medicine, etc., in the name of the house, must always address the Father Econome.
9. We strongly urge our confreres always to be satisfied with what is served at table for all. If they require anything special, let them ask for it through the intervention of the Father Econome or the Father Superior for an unusual case. A standing permission should always be asked from the one who alone can grant that kind of leave.
10. The liquor, kept in the room of the Father Superior of the College is, according to the spirit of our Constitutions reserved for those who are

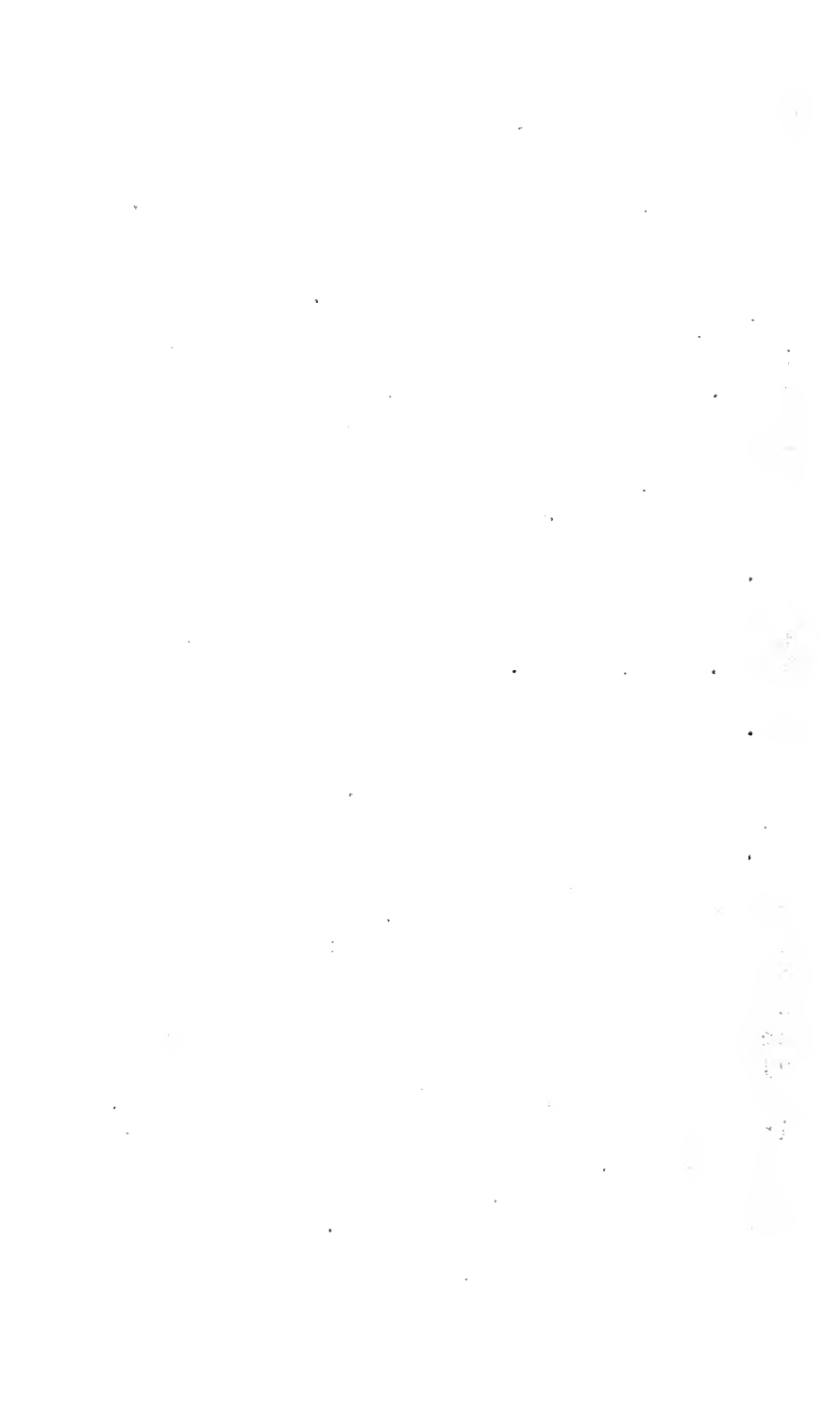


fatigued, and are in real need of it. The ordinary use of it cannot, then, be permitted without a special permission from the Father Provincial. On this point, let strangers be treated according to the usages and rules of politeness. Let us remember, however, that we are priests and regulars, and that offense will not be taken if, on such a matter, we are found reserved, even in our offers.

11. Each one shall observe the various points of rule mentioned in the letter addressed to our confreres, Sept. 8th, 1890.

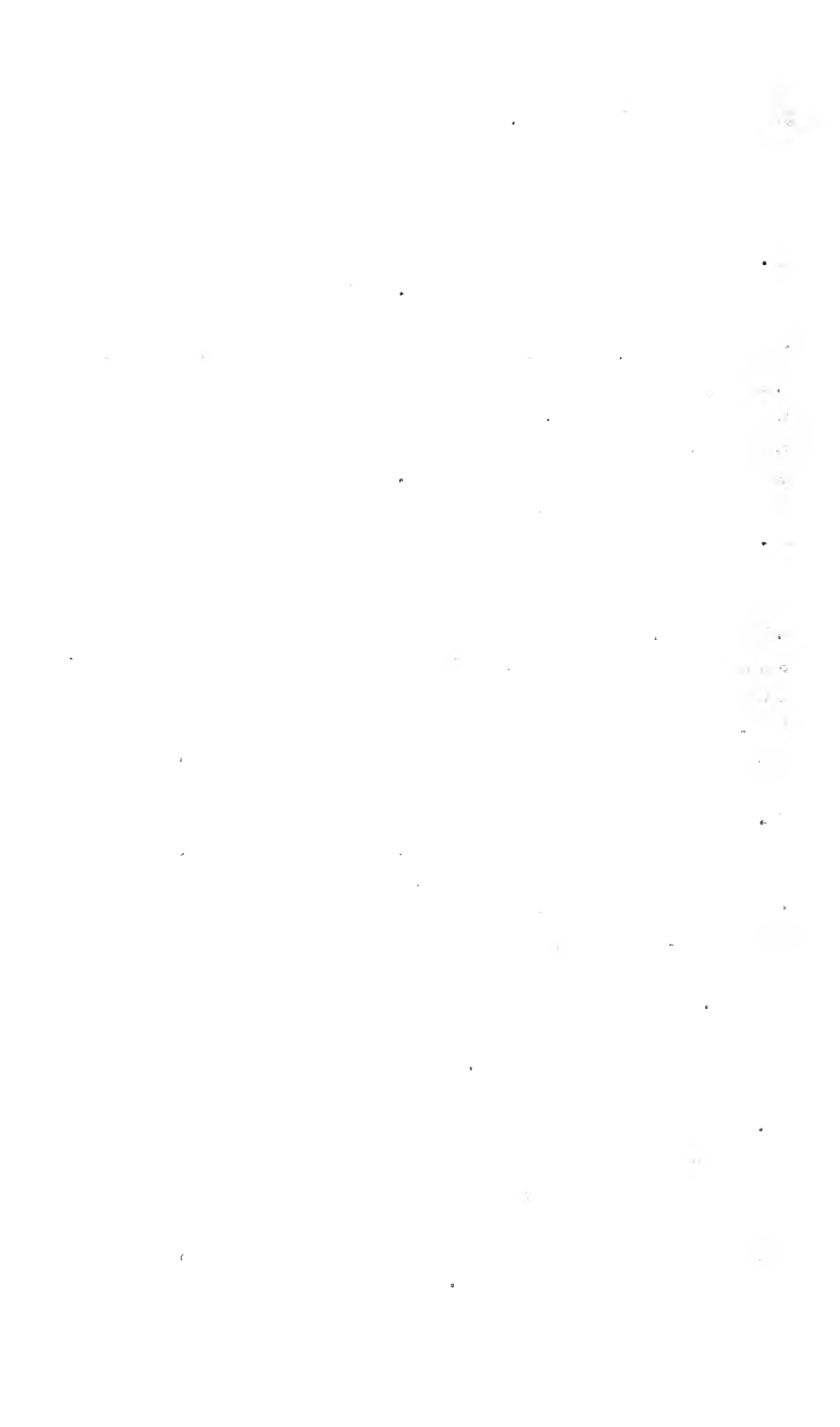
12. Our Constitutions also enter into certain details which it is unnecessary to recall here.

13. We beg all the professed to read attentively the paragraph of our Constitutions (page 29, 1878 printing) commencing with the words: "Every year on the 1st of November" and to do what that article enjoins on each one of us according to the following formula: "I declare to the Very Reverend Superior General of St. Basil's Community that, in accordance with our rules and constitutions, I have made a conscientious use of my salary, honorarium for Masses and all my other revenues.



DAILY PAPERS

1. Each house may be a subscriber for a daily newspaper. This daily is always given to the first Superior of the house, who, after reading it, passes it to the confrere who follows him in the hierarchy, that is the Father Director, the Econome and the Father who is oldest in religion.
2. For the Provincial House two daily papers are offered to the confreres, one of which is given to the Father Provincial, the other to the Father Superior of the College; the other members put down their names at the opening of the year for either one or the other which they may read in their turn.
3. As for the weekly newspapers and other periodicals, they shall, in the Provincial House, be laid on the table in the Community Room for the use of all. It is not allowed to remove one number before the arrival of the next. These weekly reviews and periodicals should be given to the librarian and not destroyed.
4. The Father Superior of the College, who should have one of the keys of the letter box, shall remove from it what relates to the correspondence of the personnel of the College only, Masters and pupils.

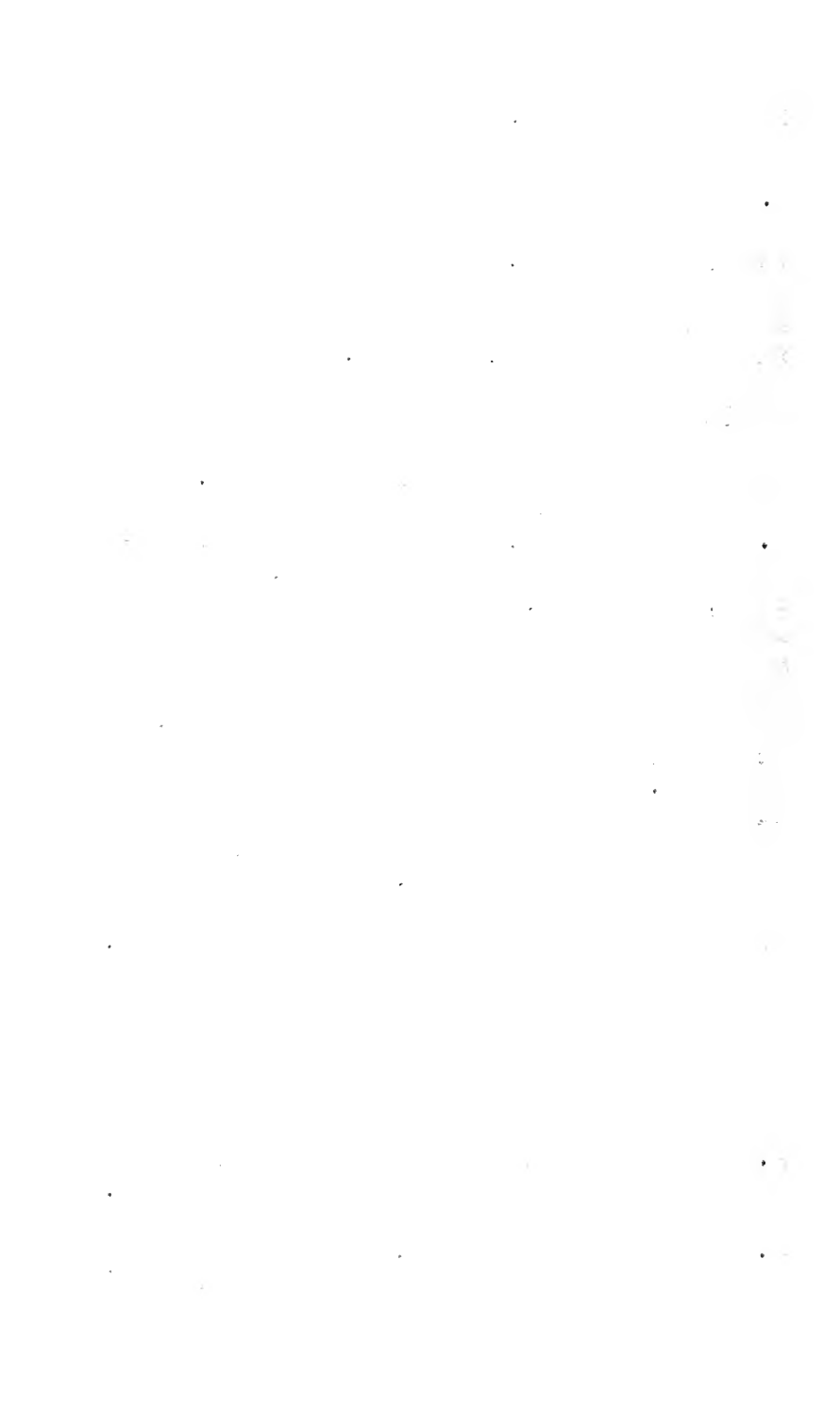


5. We recommend our dear confreres not to devote too much time to the reading of journals. We shall simply express the desire of seeing them deprive themselves of this reading before saying or hearing Holy Mass. We wish also to recall an ancient custom of our Community of never subscribing for any periodical whatsoever without permission from the Father Superior.

6. We may also, on this subject, remind them of article 6th, chapter 15th, 1st part, page 31 (1878 printing of the Constitutions) in which it is said that in making profession every subject pledges himself to have nothing printed before submitting his manuscript to the Father Superior and his Council. Reference is here made to the Father Superior General or his representative in the Province, that is the Father Provincial. This point of rule should be taken seriously and no deviation made from it on any account.

LIBRARY

1. At the Provincial Residence, the following Rules shall be followed.
2. The library of Mr. MacDonnell shall be placed in a reserved room, or in a certain part of the general library



of the house, and no book shall be removed from it under any pretext, such being the express wish of the donor. The present conditions for the possession of this library require that, for the moment, this express wish of the donor should be scrupulously respected.

3. With regard to the library of the house, properly so called, one may, as in the preceding case, refer at will to the books it contains and may also take them to one's room for a time, after having informed the librarian who makes a note of it. When a book has remained a fortnight in a confrere's room the librarian will kindly go and claim it; if still required, he leaves it, to ask for it again at the end of another fortnight.

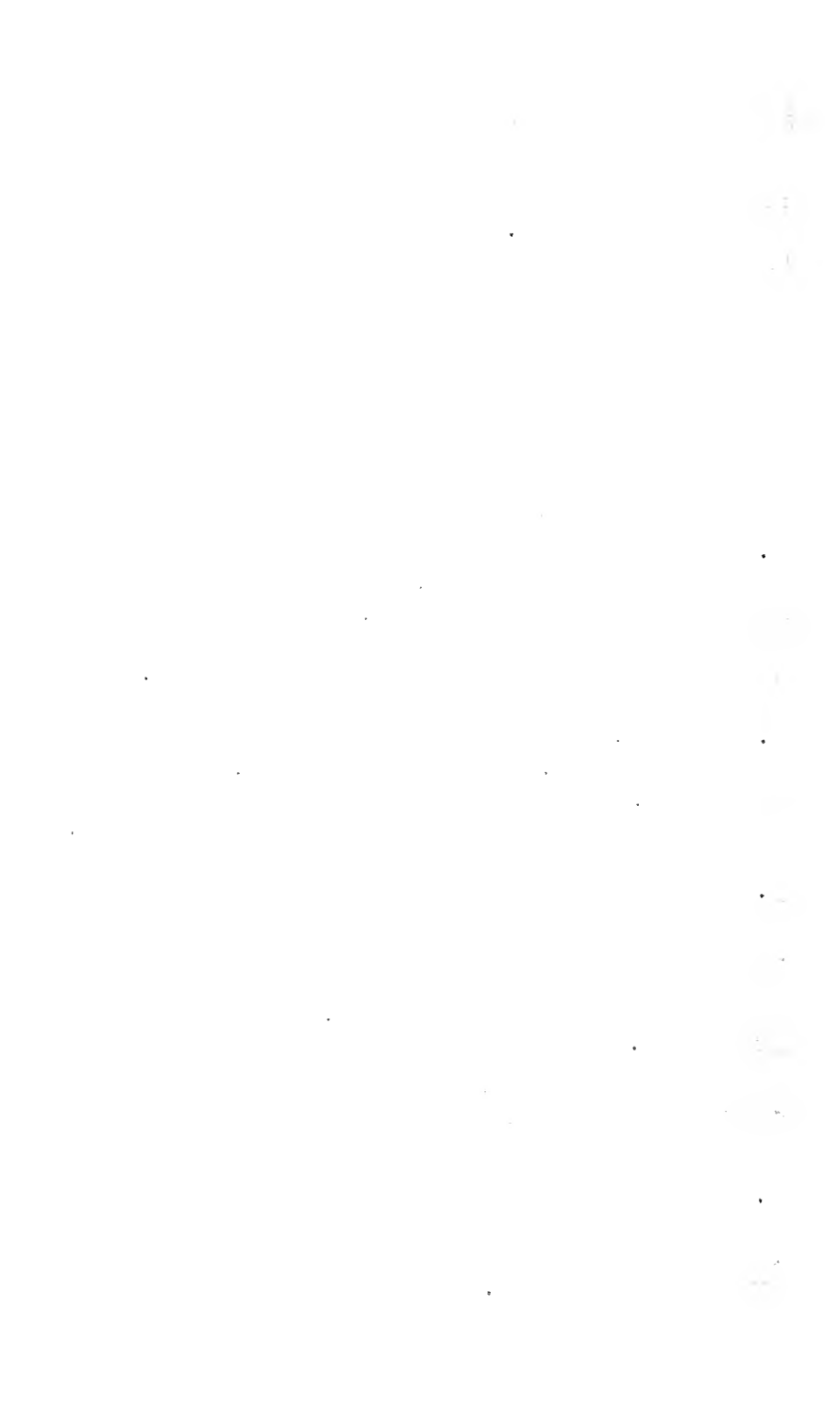
4. At the beginning of vacation, the books of the house are all restored to the common library. If any one desire books during vacation, he borrows them on the same conditions as during the year.

5. All should understand that if they keep books belonging to the house unnecessarily in their rooms, they expose themselves to be the cause of unnecessary expense through the purchase of books thus kept which would not, at the same time be so useful to others.

The care of books recommends itself quite naturally. Culpable negligence under this head makes one responsible for the damage done to the Community.

STUDY OF THEOLOGY

1. Each of our Colleges having, up to the present date, had a different organization of studies, it seems impossible to make precise rules as to the hours for the class of theology.
2. At St. Michael's the course of theology is held every day, Sundays excepted, from the end of the recreation which follows breakfast until 9 o'clock.
3. At the end of each studied treatise every student of theology passes an examination before one or several of our priests appointed by the Father Superior of the residence, for each occasion. The Examiner makes a note; the professor on his side also marks one, both of which are to be sent to the Father Provincial
4. The students are urged to take down in writing the explanations given in class which practice is followed in Grand Seminaries.



5. Every class of theology commences with the Veni Sancte and closes with the Sub tuum.



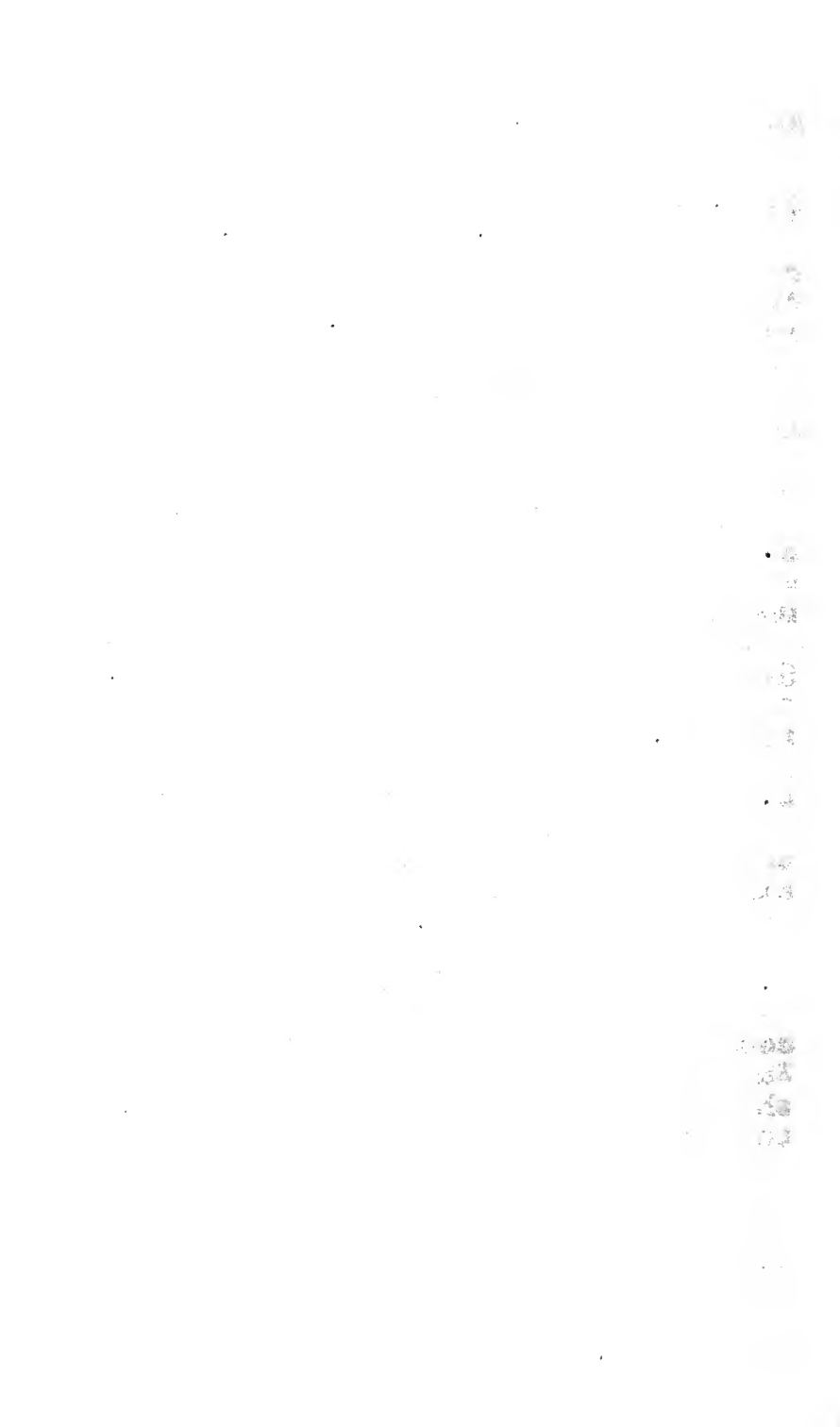
FOR THE EXAMINATIONS PREPARATORY TO
ORDINATION OR FOR THE ANNUAL EXAMIN-
ATIONS OF THEOLOGY

1. One treatise is presented for Ton-
sure; two for minor orders (if ton-
sure and minor orders are received at
the same time, two treatises suffice);
three for subdeaconship; five for
deaconship; seven for priesthood.
Among those seven, there should, ac-
cording to the custom of our community
be five on the following subjects: De
Eucharistia; De Paenitentia, De Matri-
monio; De jure et legibus; De Contrac-
tibus. The two others are left to the
choice of the candidate for priesthood
who is also at perfect liberty to sel-
ect his treatises for the other orders.
2. The examination preparatory to
Ordination always takes place be-
fore the retreat which immediately pre-
cedes Ordination.
3. We are not unaware that when the
Ordinations take place during the

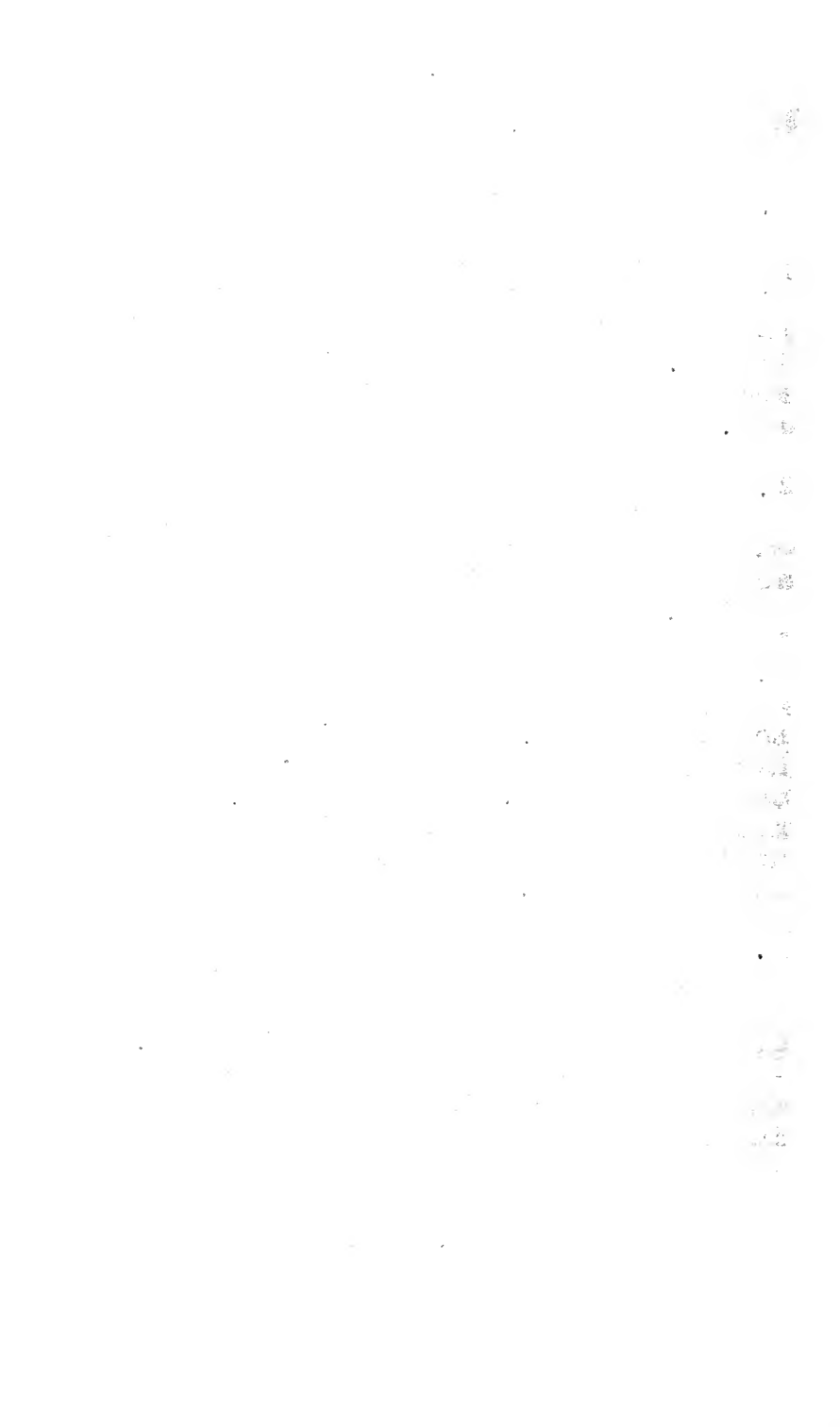
year, it is difficult for the candidates to make a retreat; nevertheless, examinations shall be drawn up and signed by the Examiners shall be kept in the Archives of the Community.

CALL TO ORDINATION

1. The Superior of the residence in which candidates for ordination are domiciled, asks each of his brother priests for his opinion about the subject who is an aspirant to ordination. The spiritual director is never interrogated.
2. The Father Superior gives an account to the Father Provincial of the enquiries he has made, to which he adds his own estimate, when he is not the candidate's Director.
3. The Father Provincial imparts the result of the investigation to his council and then informs the local Superior of the definitive decision which shall be disclosed to the aspirant at the precise date mentioned by the Father Provincial himself; for it must not be forgotten that the Superior General alone and his council can decide the question of conferring subdeaconship on our young confreres who should always make their religious profession before receiving that Order.



4. When the aspirant for ordination has been informed of his admission, he goes immediately to his Director, discloses this information to him and submits blindly to the decision of the latter. This done, he writes to the Provincial whether he will advance or not.
 5. Our young brethren will here see the importance and necessity of the holy exercise of direction which should moreover be held in honor in our Community.
 6. We desire to follow the spirit of the Church with regard to calling to Holy Orders, by observing between each call the interval prescribed by the Holy Canons. Nevertheless, the necessities of the Community may warrant us in hastening the call of such or such a subject.
 7. The candidates in sending their acceptance to the Father Provincial mention the treatises on which they desire or ought to pass examination. The Father Provincial then specifies the date and conditions of their examination.
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CHAPTER OF FAULTS

1. The holy exercise of the Chapter of faults is held four times a year: 1st, the day before Christmas Eve; 2nd, on Good Friday; 3rd, on the eve of the feast of St. Basil; 4th, during the solemn annual retreat.
2. The Father Superior of the residence invariably presides at chapter. The Confiteor is recited simultaneously by all present as far as mea culpa.
3. Each confrere comes forward and kneels before the Father President, kisses the floor and says: "In the presence of God, in your presence, Father, and in that of all my dear brethren, I accuse myself etc. etc." The accusation being over, he adds: "For all those faults and for those which I do not remember, I ask pardon of God and penance of you Father." He then kisses the floor and retires to his place.
4. When all have made their Coulpe in turn, commencing invariably with the youngest, they kneel and finish the Confiteor; the President says the Misereatur, Indulgentiam, and imposes a general penance.
5. The novices, if any are present, make their Coulpe first, then retire, returning to finish the Confiteor with the others and receive the penance.



6. The Exercise terminates with the recitation of the Sub tuum.
 7. Strangers are not admitted to this exercise. Postulants, accepted as such, novices and professed are alone permitted to be present.
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CEREMONY OF RELIGIOUS PROFESSION

1. This ceremony always takes place in presence of the assembled Community according to the formulary composed for the prupose.
2. After the profession, the verbal process is drawn up in a special register, kept with the archives of the Community. These minutes are signed by all the professed present at the ceremony and by the newly professed member himself. It suffices, however, to have it signed by the Father who presides at the ceremony, his two assistants and the one who has just made his religious profession.
3. A sermon is always preached at the moment designated in the formulary.

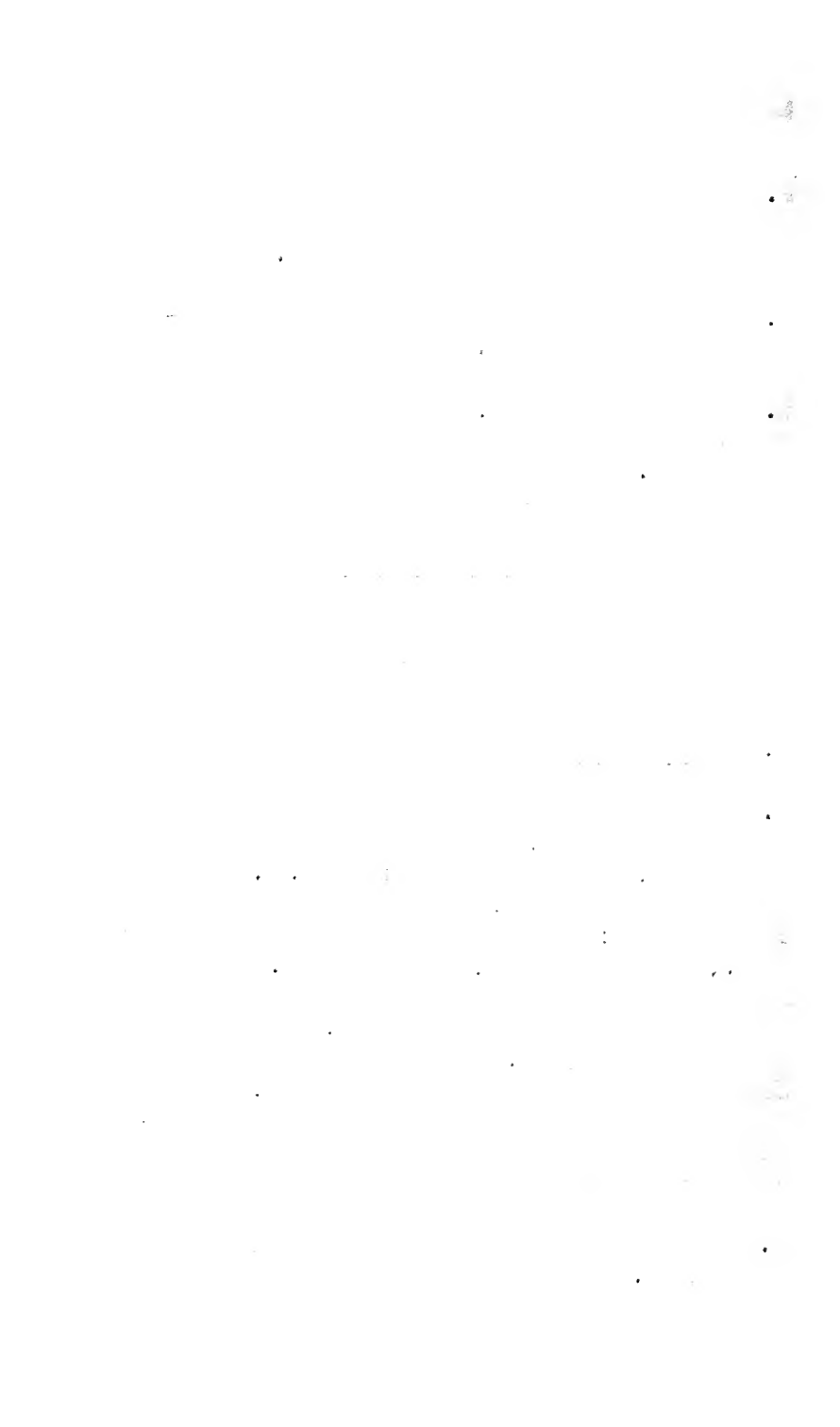


4. For temporary profession it is sufficient to chant the hymns and the other prescribed prayers.
 5. For perpetual profession everything is sung.
 6. In both cases, special minutes are drawn up and entered in the same register.
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RELIGIOUS EXERCISES

I. Meditation

1. All go to the place assigned for meditation, as soon as the signal is given, that is at 5:55 a.m. When all are kneeling, the Father Superior says aloud: In the name of the Father etc., Veni Sancte, Ave Maria. One of the members then says the Morning Prayers as printed for St. Michael's College in 1885. The Litany of the Holy Name of Jesus is omitted. (The brethren are invited to say it privately during the day for the intentions of our Novitiate)
2. The first point of meditation is read. All remain kneeling till



after the reading of the second point. They then seat themselves.

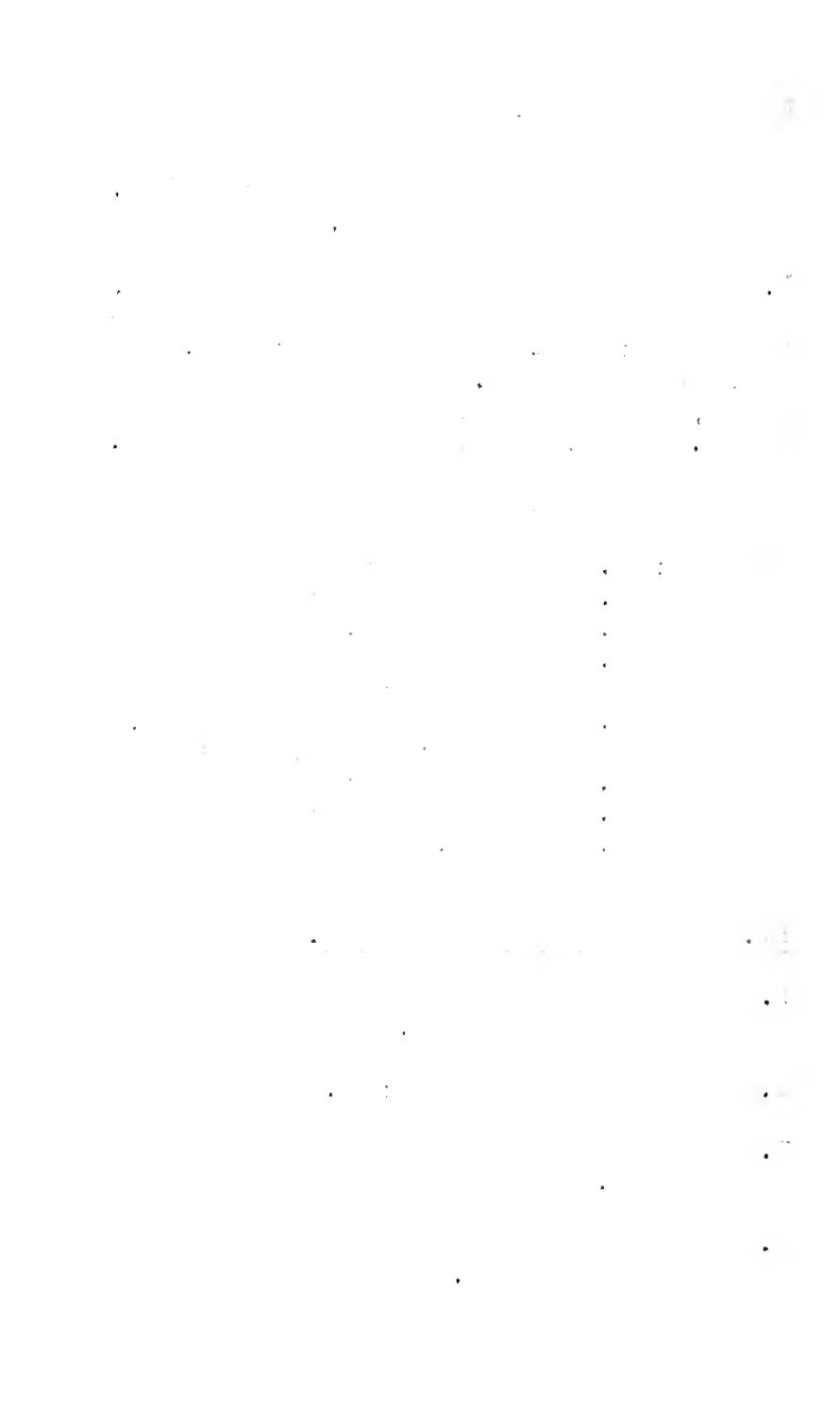
3. When the Angelus rings, all kneel, the Father Superior or his substitute says: 1st. the Sub tuum; 2nd. Pater Ave, De Profundis, O Jesu vivens in Maria, the Angelus, and three Gloria Patri. They, then, retire in silence.

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Summary: 1. Veni Sancte;
2. Morning Prayer;
3. Prayer to St. Basil;
4. Reading of the subject of meditation;
5. At the end of meditation, Sub tuum; Pater, Ave;
6. De Profundis;
7. O Jesu vivens;
8. Angelus.

II. Particular Examination.

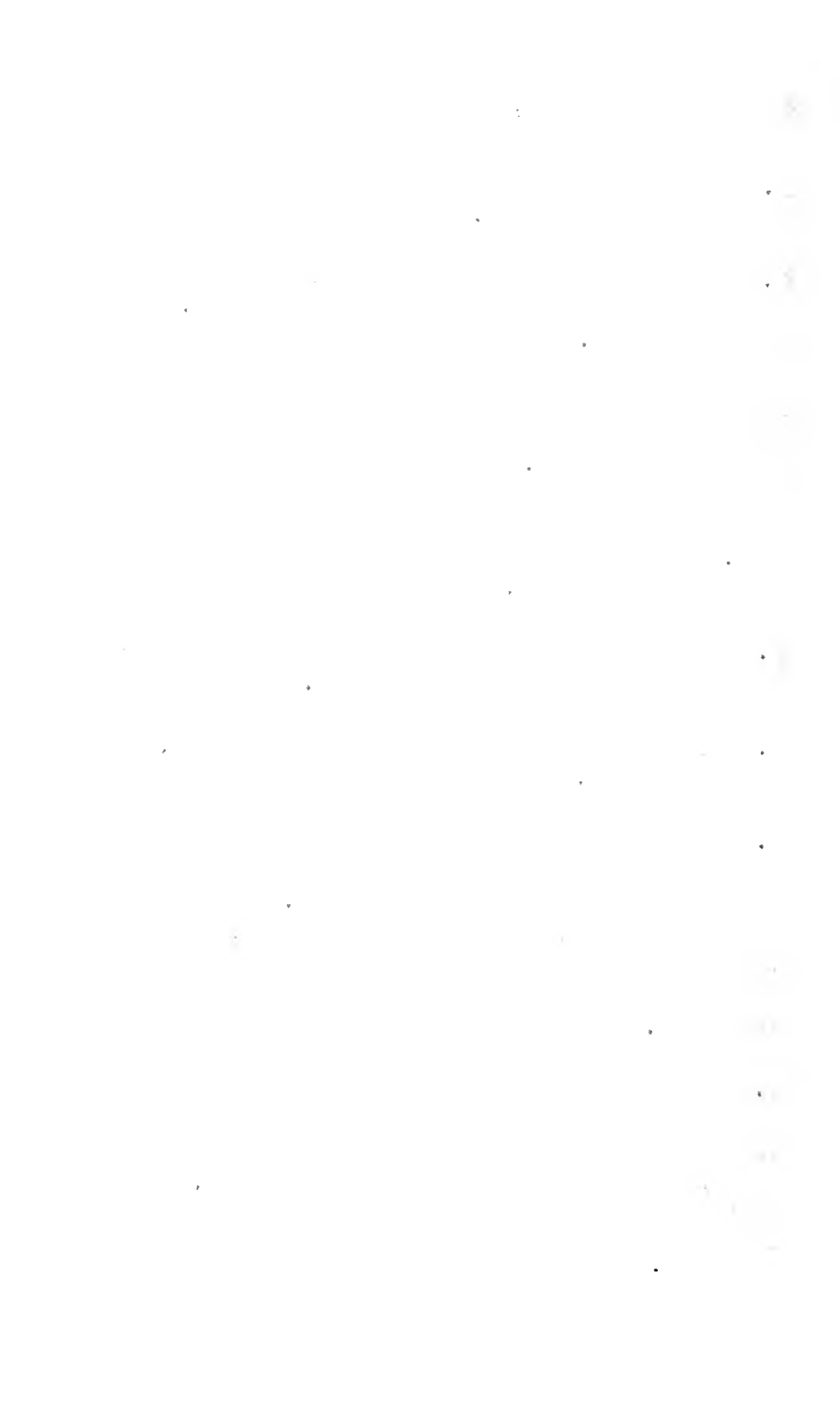
1. It is made every day except when High Mass is sung.
2. It commences at 11:50.
3. The Father Superior says the Veni Sancte.
4. A confrere reads 20 verses of the Novum in Latin.



5. The subject of Particular Examination is read.
6. When the Angelus rings, the Subtuum and the Angelus are said. All then retire. Tronson's book of Particular Examination will afford a choice of subjects till we are enabled to furnish our confreres with other subjects of examination.

III. General Visit to the Blessed Sacrament.

1. This brief visit takes place immediately after dinner.
2. It is never, under any pretext, omitted.
3. In some of the houses of our Community this visit is made by Masters and pupils at the same time. The pupils are, however, exempted from it, whenever there is any common exercise whatsoever before the Blessed Sacrament in the evening.
4. As it has been customary in the two Colleges for the pupils not to make this visit when there has been High Mass, let us preserve the custom, but for ourselves, let us remain faithful to the former usages of the Community which have never undergone any modific-



ation on this point, and let us go every day to make this visit to the Most Blessed Sacrament for the benefit of our pupils.

5. On our missions, this visit should never be omitted in any of the houses. Strangers dining at the general table are told by the Father Superior of the customs of the Community with regard to this visit.

Manner of Making This Visit.

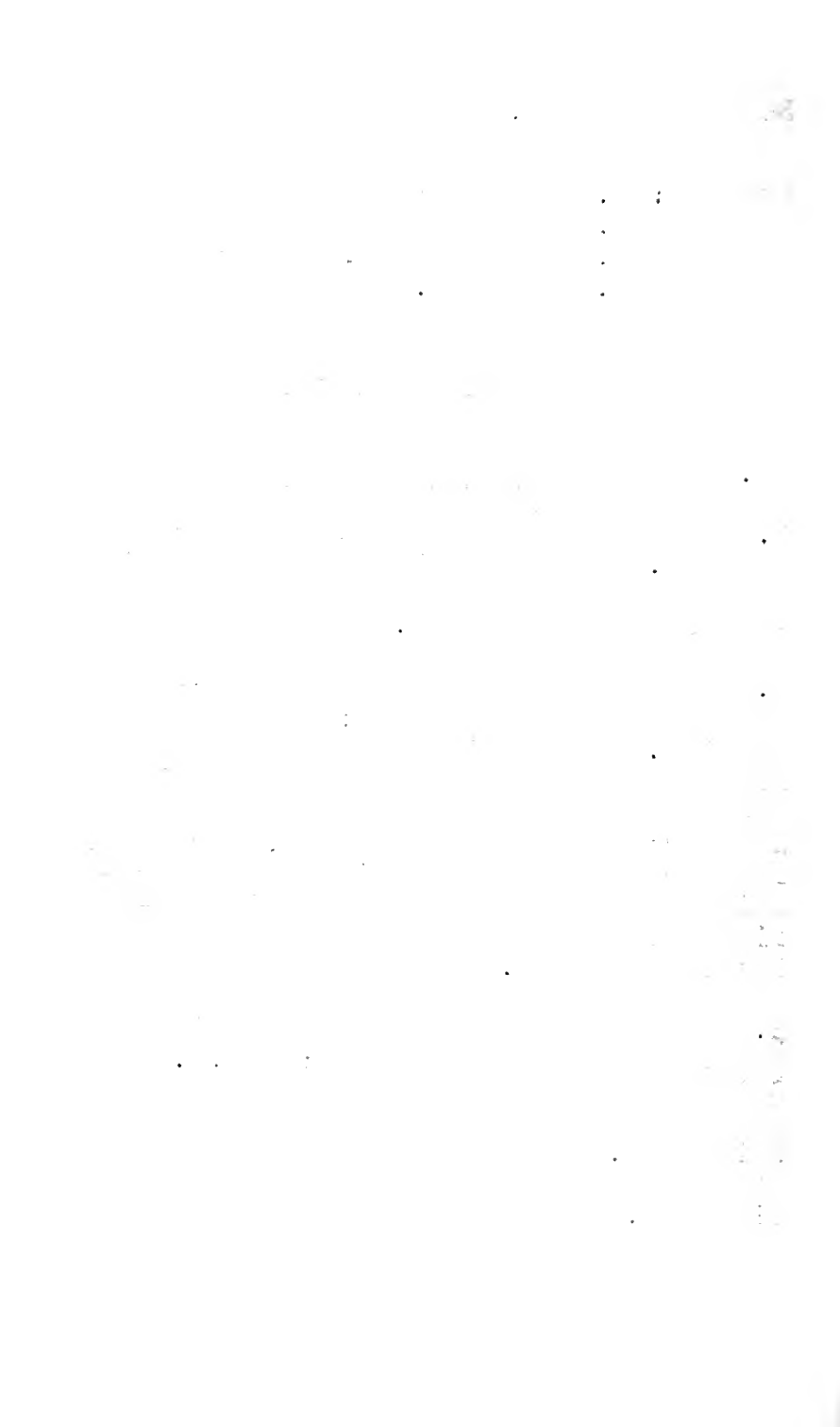
1. After Grace, the Father Superior follows the ranks reciting the Miserere. On reaching the chapel he immediately says the Gloria Patri.
2. Then, the Tantum ergo, to which all the assistants respond.
3. Afterwards: Ora pro nobis, Sancte Pater Noster Basili; to which they respond: Ut digni efficiamur etc.
4. Then, the prayer: Excita in nobis.
5. This is followed by the Sub tuum after which they withdraw for recreation.



- Summary: 1. Miserere;
2. Tantum ergo;
3. Prayer to St. Basil;
4. Sub tuum.
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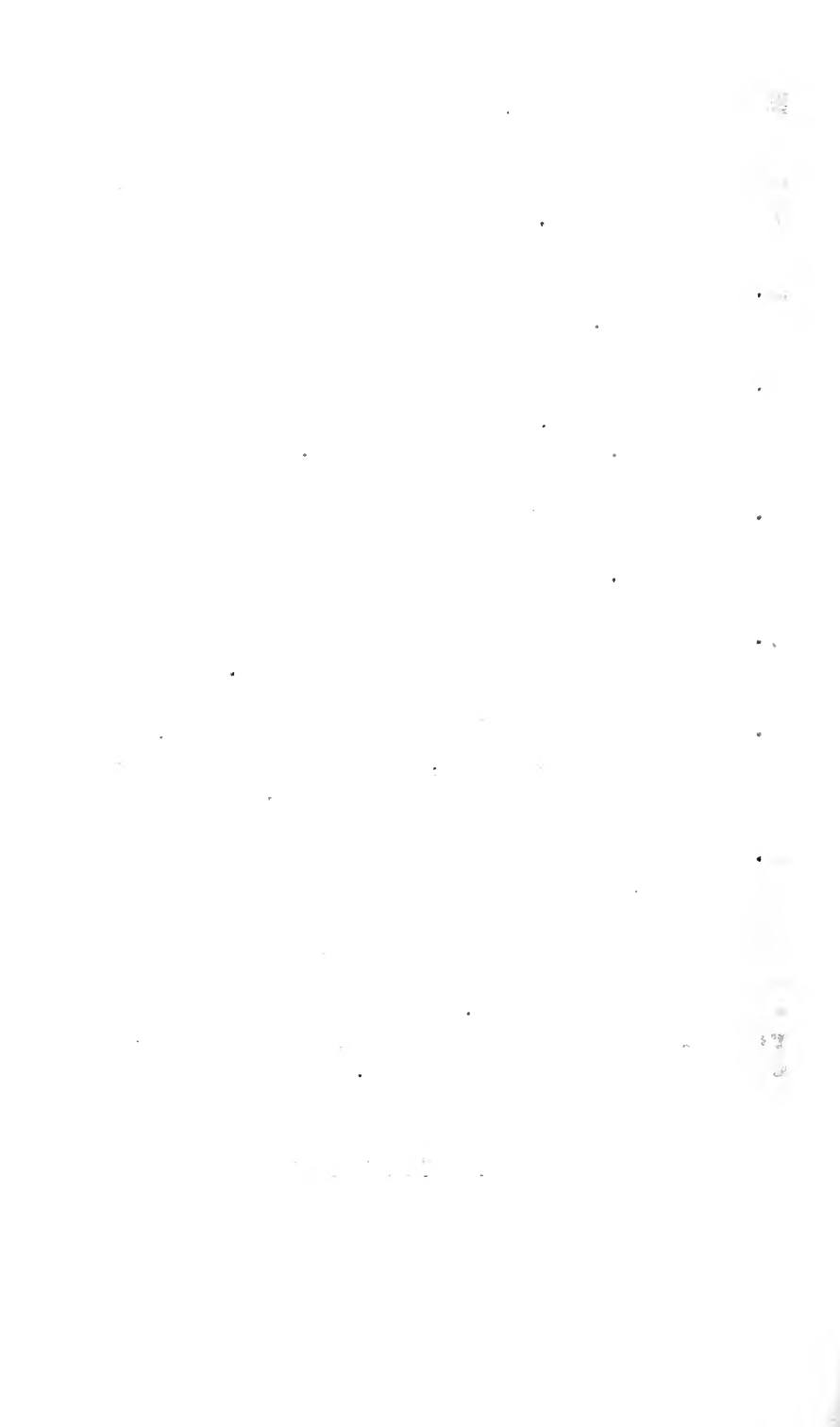
IV. SPIRITUAL READING

1. This exercise takes place every day. (By permission of the Superior General it does not take place on days when Vespers are sung.)
2. The hour fixed for this exercise in our Colleges is 7:30 in the evening. This point was positively decided by the Very Reverend Superior General himself during his first visit in 1883; this same point has, moreover, been consigned in the minutes of a reunion of the Provincial Council presided over by the Very Reverend Superior General himself.
3. The hour we consider most suitable for the missions is 11:30 a.m. Spiritual Reading can be made with greater regularity if appointed for this hour. A special article will show how this exercise should be made in our missions.



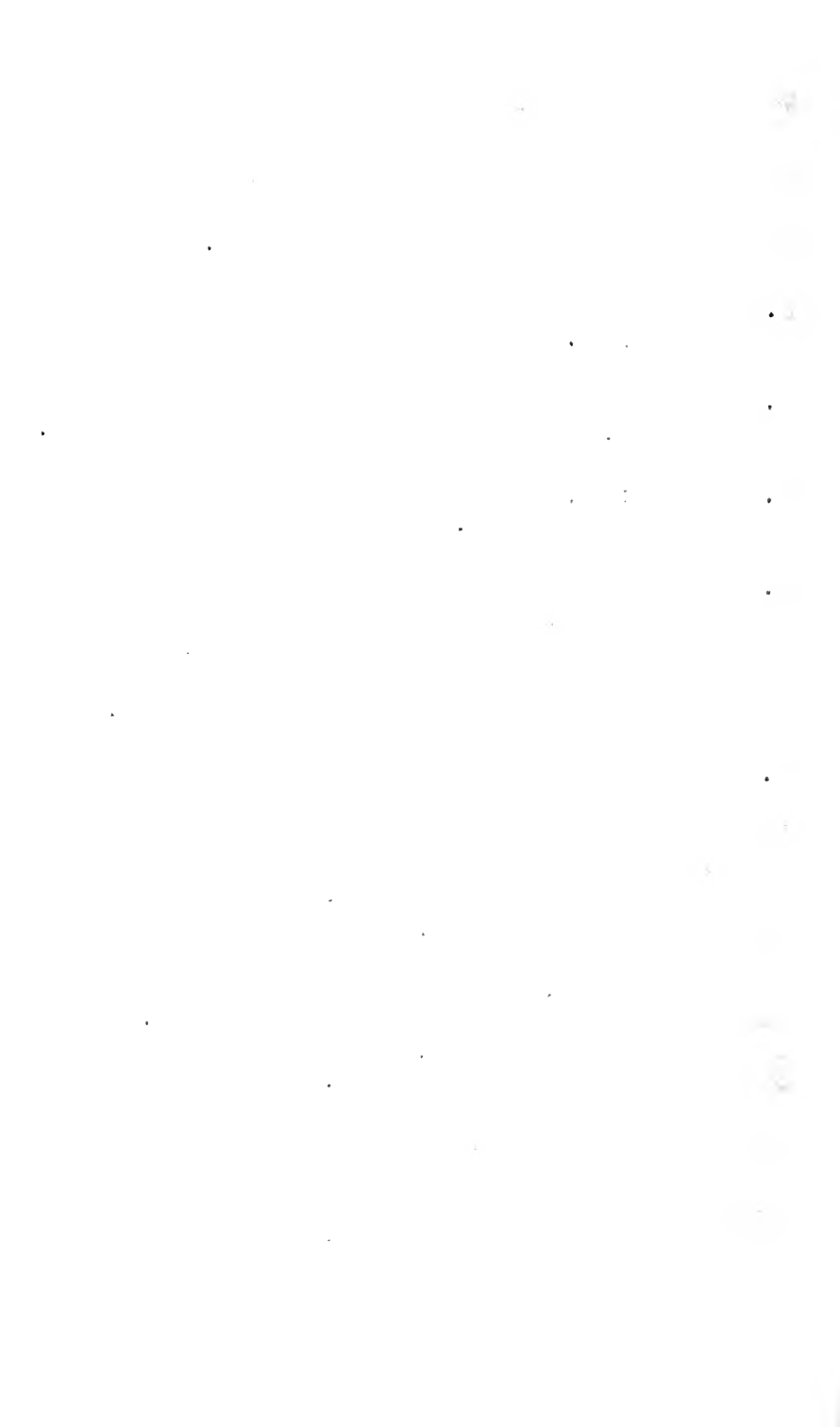
Method for the Holy Exercise of Spiritual Reading.

1. The Father Superior says the Veni Sancte.
 2. The prayer prescribed for the whole Community, commencing Laudemus omnes viros etc. is then recited.
 3. An abridgment of the subject of meditation for the ensuing day is then read.
 4. Afterwards the reader takes the book for spiritual reading.
 5. When the half hour has expired, the exercise closes, and each one retires to his room in silence.
 6. On confession days for the pupils, the confreres who are detained by this holy ministry are not obliged to attend the common reunion, if confessions are being heard during the time of Spiritual Reading. They are urged to read in advance the subject of meditation for the next day.
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Method of making the Exercise of Spiritual Reading in our Missions and during vacations in our Colleges.

1. The bell rings for this exercise at 11:30.
 2. The Father Superior says the Veni Sancte, and reading begins immediately.
 3. At 11:50, twenty verses of the Novum are read.
 4. Then the subject of Particular Examination, and when the bell gives notice of the end of the exercise, it closes in the manner already shown in the article on Particular Examination.
 5. As it occasionally happens that strangers come to dine with us, it is well to tell them of this custom in our Community of making the pious exercise of Spiritual Reading. If our visitors are priests, they will not be at all wounded at being left alone for a few minutes, when they know it is done for the sake of respecting the rule. If they are seculars, they will only be edified at our conduct. In case the Father Superior judge fit to remain with the visitors, his companion or companions should make it a stringent duty to perform this exercise as prescribed by our holy rules.
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V. Night Prayer.

1. In our Colleges this exercise takes place in common with the pupils under the presidency of the Father Superior. All the masters should assist at it.
 2. All the members of the Community are recommended not to dispense themselves without special permission from assisting at this exercise, thus giving the pupils the consoling and edifying example of sincere and priestly piety.
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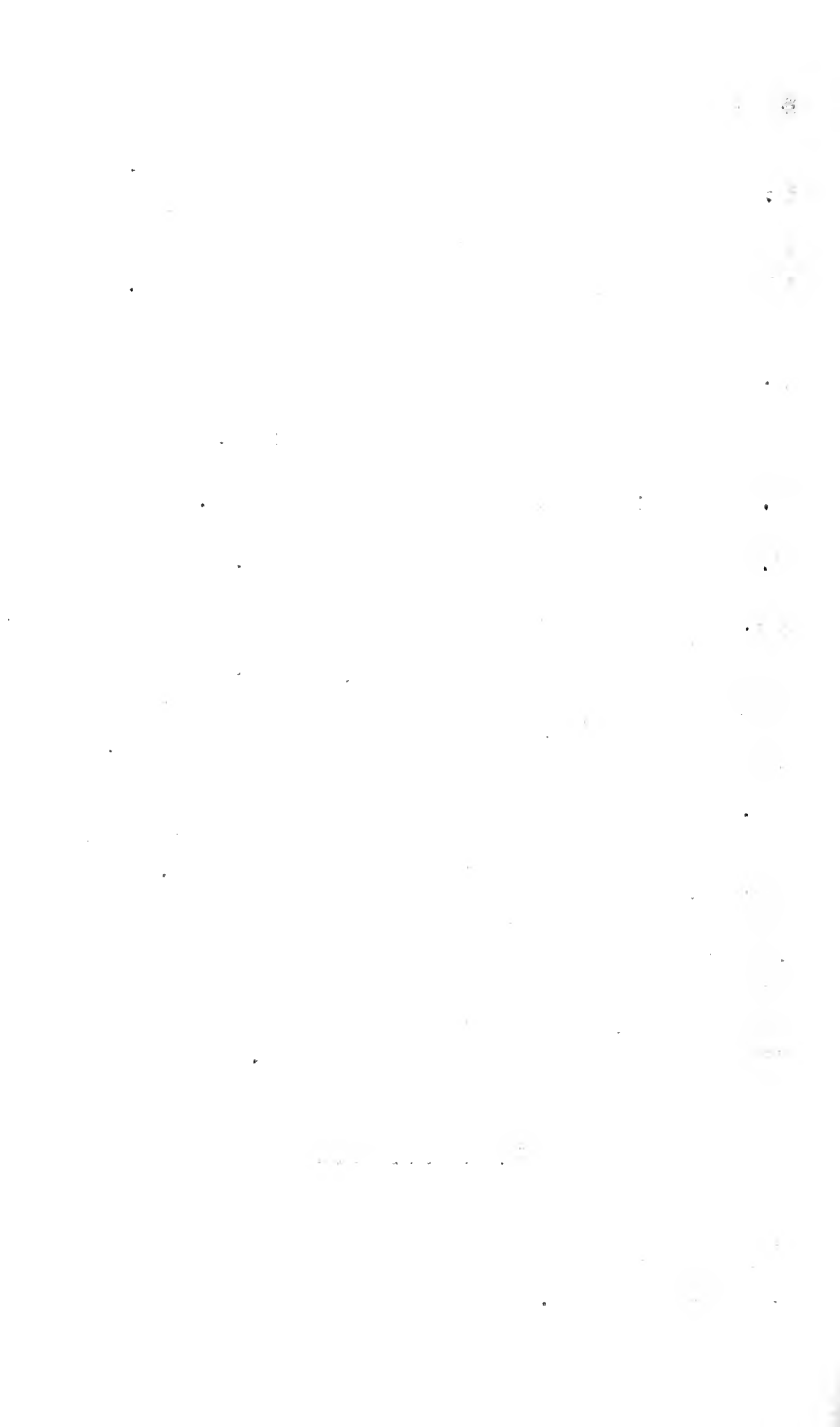
Night prayer in our missions.

1. At 8:45 all go to the ordinary room for exercises.
2. The Father Superior says the Veni Sancte.
3. Then two decades of the beads with the Mysteries, beginning with the Credo.
4. Then follows Night Prayers as found in the book printed for St. Michael's College.
5. Afterwards, the prayer of the Community, *Laudemus viros gloriosos* is said.



6. They then sit down and read the subject of meditation after which they retire to their rooms or else they remain with the Father Superior.
 7. It is well, however, not to prolong any recreation which may be taken after night prayers beyond 9:30.
 8. At 9:30 the doors are locked.
 9. At 10 all should be in bed.
 10. This exercise cannot take place if they are obliged to hear the parishioners' confessions; but if even one is free, let him make it his duty to do everything alone as shown above.
 11. To this end we engage our confreres on the missions to have their religious exercises rung by a servant. This is certainly the best means of observing regularity on this point; for it might happen that the Father who fills the office of bell-ringer would be absent, and very often the religious exercise would not take place.
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Customs to be followed during Meals for the Missions and during vacation for the Colleges also.

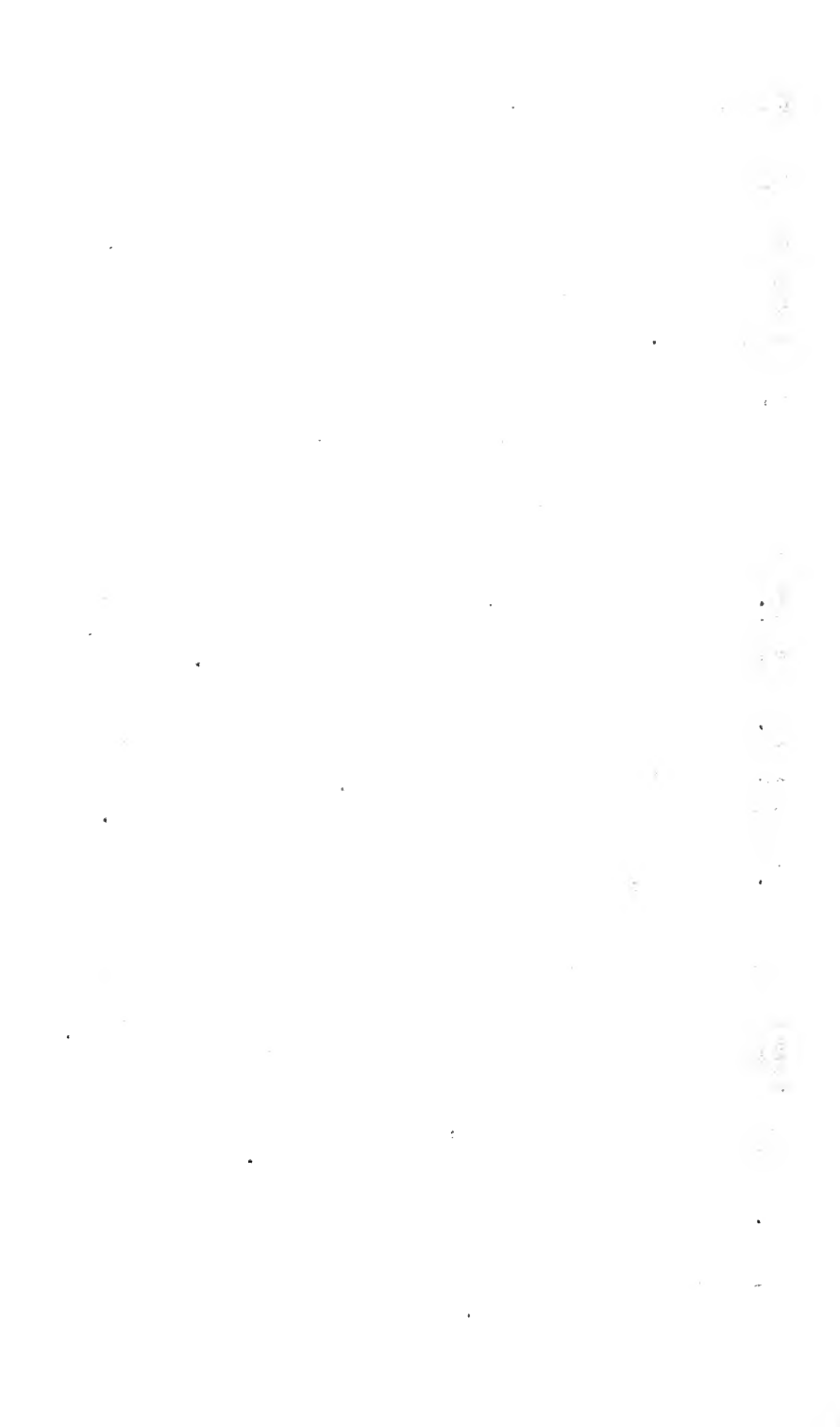


1. There is no fixed moment for breakfast; that is, we are not obliged to take it in common. Consequently, each priest may breakfast immediately after his Mass. Each recites the Benedicite and Grace privately.
2. For dinner and supper, as soon as the Father Superior has finished the Benedicite, a confrere reads ten verses of the Novum; at the end of the meal he reads at least a number from the Following of Christ.
3. The reading of the Novum and Imitation of Christ should never be omitted. Strangers, who, sometimes, come to take a place at our table, will only be edified by our fidelity to this point of rule.
4. We desire to remind all our brethren that invitations to our table should always be given by the Father Superior and by him alone. Therefore, if a confrere receive a visit from any one whom he wishes to keep for dinner or supper, he will make it his duty to present him to the Father Superior a few moments before going to the refectory.
5. We also wish to say that the Father Superior alone can invite strangers to accept a lodging in the house.
6. We recommend our dear confreres to know how to excuse themselves to

visitors politely when a common exercise is rung; and to go immediately to the community room to take part in it, unless it is absolutely necessary for them to remain to treat of important matters.

OTHER RELIGIOUS EXERCISES

1. At High Mass, Vespers and Benediction of the Most Blessed Sacrament, all should assist in choir dress.
2. They should remember that the rule invites them to make a daily visit to the Blessed Sacrament. They shall remain most faithful to this practice.
3. Here, we also desire to remind them of the custom of the First Fathers of our Community who made the Way of the Cross frequently and desired that act of piety to be performed every Friday by all the members of the Community. At least when this exercise is publicly made in the church of a mission or in the college chapel, we say for all to be assiduous in performing it.
4. We recommend the monthly reading of the book of Constitutions; the First Friday of the month might be employed for this.



5. As soon as we will have the Latin or English text of our rules, we beg the local Superiors to have it read at spiritual reading at the three different periods of the scholastic year when we should hold the chapter of faults. The rules might be read a few days previous to this pious exercise of humility.

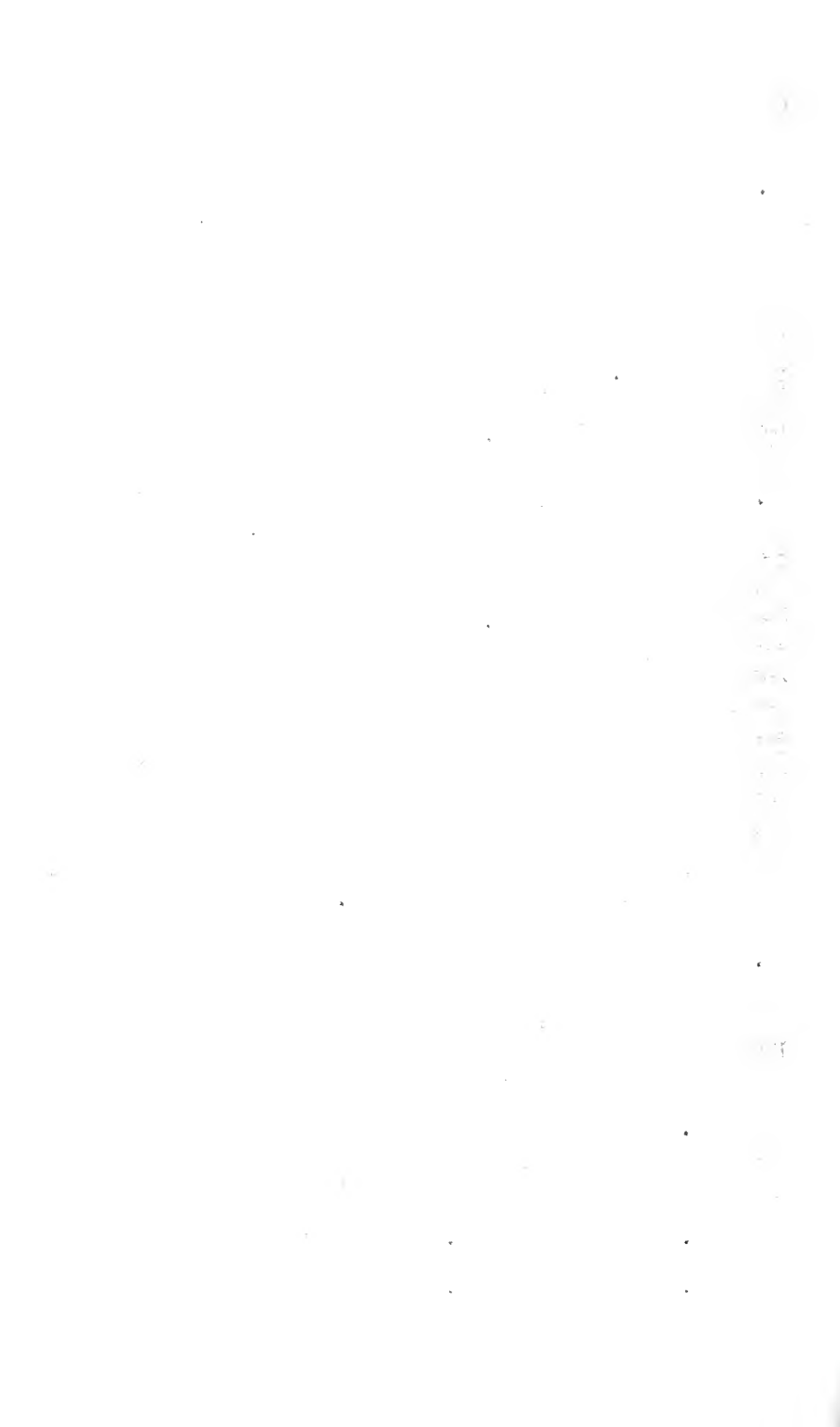
6. In the fourth chapter of the second part of our Constitutions, we possess some valuable counsel and most important directions on the subject of devout exercises. We are assuredly acting in conformity with the spirit of the Church and the holy canons when we recommend all to follow them to the very letter and to become penetrated with their necessity for the acquiring of our personal perfection and the preservation among us of the spirit of faith, prayer, generosity, mortification, sacrifice and true piety.

7. Since the solemn consecration of the Community to the Sacred Heart of Jesus in 1880, five novenas must be made by the Community in preparation for the following feasts:

1. Feast of the Presentation of the Blessed Virgin, anniversary of the foundation of our Community in 1822;

2. Feast of St. Joseph;

3. Feast of St. Basil;



4. Feast of the Sacred Heart of Jesus;

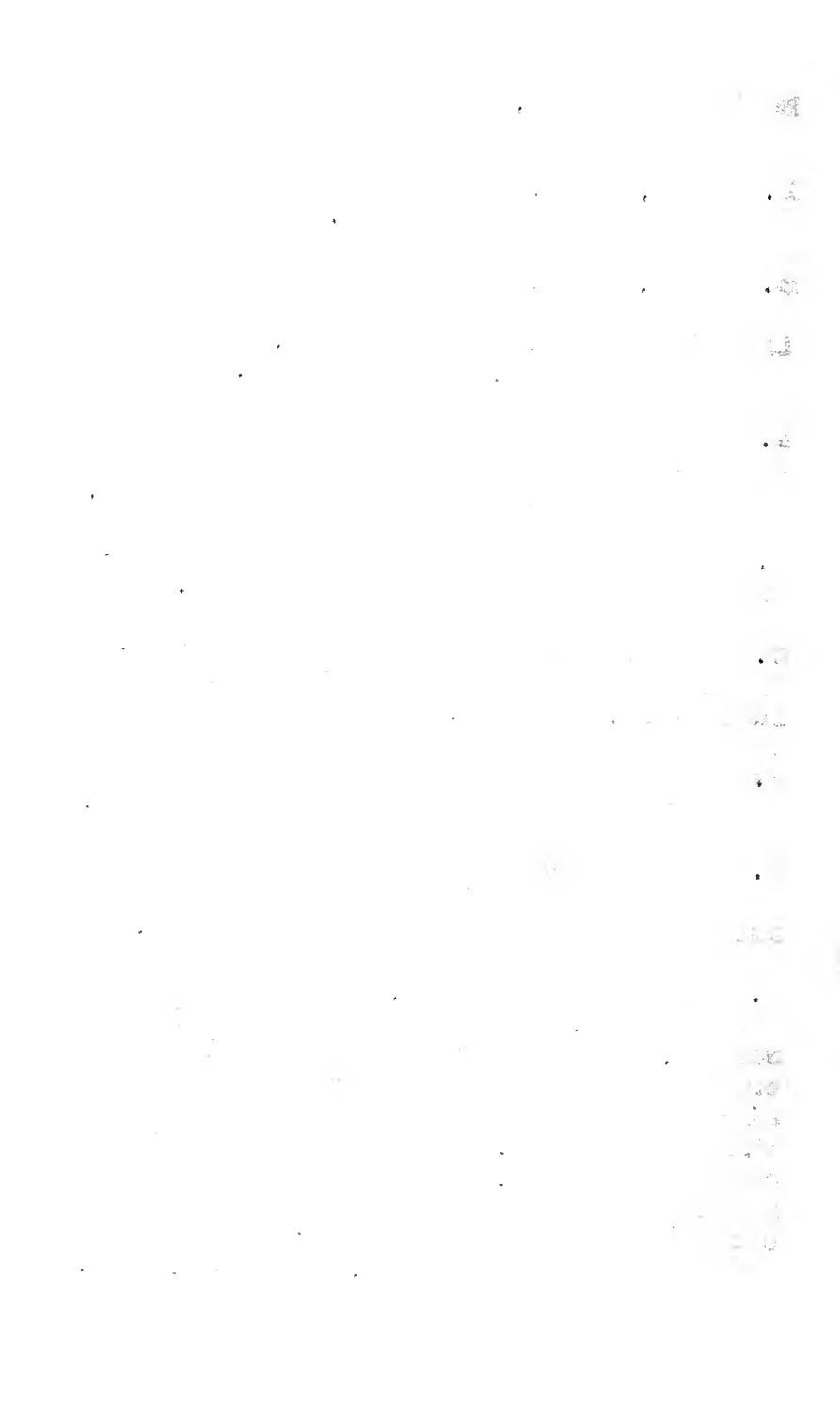
5. Feast of St. Francis of Assisi.

While on this subject we should recall to mind that the Blessed Virgin is the First Patroness of our dear Community which is also placed under the protection of Saint Joseph and Saint Basil. The cradle of our dear religious family having been an ancient Franciscan Convent, the oldest and most important in France, our Founders have desired to consecrate the memory of this fact by asking to prepare ourselves with special care for the feast of St. Francis of Assisi. It is self evident that we should prepare ourselves, by a novena, for the feast of the Sacred Heart, and that we should frequently speak of this devotion to the souls placed under our care and guidance.

RETREATS FOR THE FIRST FRIDAY OF THE MONTH

1. On the Thursday which immediately precedes the First Friday of the month, at Spiritual Reading, after having recited the Veni Creator in choir with the others, the Father Superior says the Confiteor as far as mea culpa.

2. Each, then, examines his conduct during the past month.
3. They, then, finish the Confiteor together; the Father Superior says the Misereatur, Indulgentiam, the prayer of the Community, Laudemus etc.
4. They sit down and read the abridgement of a meditation on the Sacred Heart of Jesus or one of the last ends.
5. All are urged to more profound recollection after night prayer.
6. Greater zeal in the ordinary performance of one's various duties is also recommended.
7. Those who are not priests should receive Holy Communion on that day.
8. It will be well to read the paragraph concerning this retreat in our Book of Constitutions (page 46).
9. On Friday evening, at spiritual reading, after saying the Veni Sancte, the Father Superior recites a prayer for a happy death; then the Litany of the Saints for the month which has begun, among whom each will choose a Patron, a Protector and a Model whose feast he will not fail to celebrate with great piety; then the prayer of the Community, Laudemus, etc.



10. They seat themselves, read the subject of meditation for the following day and Spiritual Lecture is made as usual.

11. If the Superior see fit, he may, at the Spiritual Reading of Thursday and the First Friday, have any special chapter of the rule read which appears to be somewhat neglected.

12. It will be remembered that the Venerable Founder of the Canadian Province, Father Soulerin, recommended all the Masters to give salutary advice to the pupils, especially on the First Friday of the month, and to consecrate them all to the Sacred Heart of Jesus. He exhorted those of the Community who were priests, to pray for their pupils, especially during the Holy Sacrifice; and those who were not priests to offer Holy Communion for them.

13. It may also be well to remark that recollection alone can assure the success of this retreat. This recollection does not require us to neglect our ordinary duties to devote ourselves solely to prayer. Certainly not. This recollection imposes on us the obligation of performing those same duties with greater purity of intention, more scrupulous exactness, and above all, an unflinching vigilance over ourselves so

as never to lose sight of the presence of God; and to do everything, on that day in particular, from a motive of pure divine love.

Happy shall we be, if we prepare ourselves for the celebration or reception of the Most Holy Mysteries as carefully as a poor mortal who receives his God for the last time on earth!



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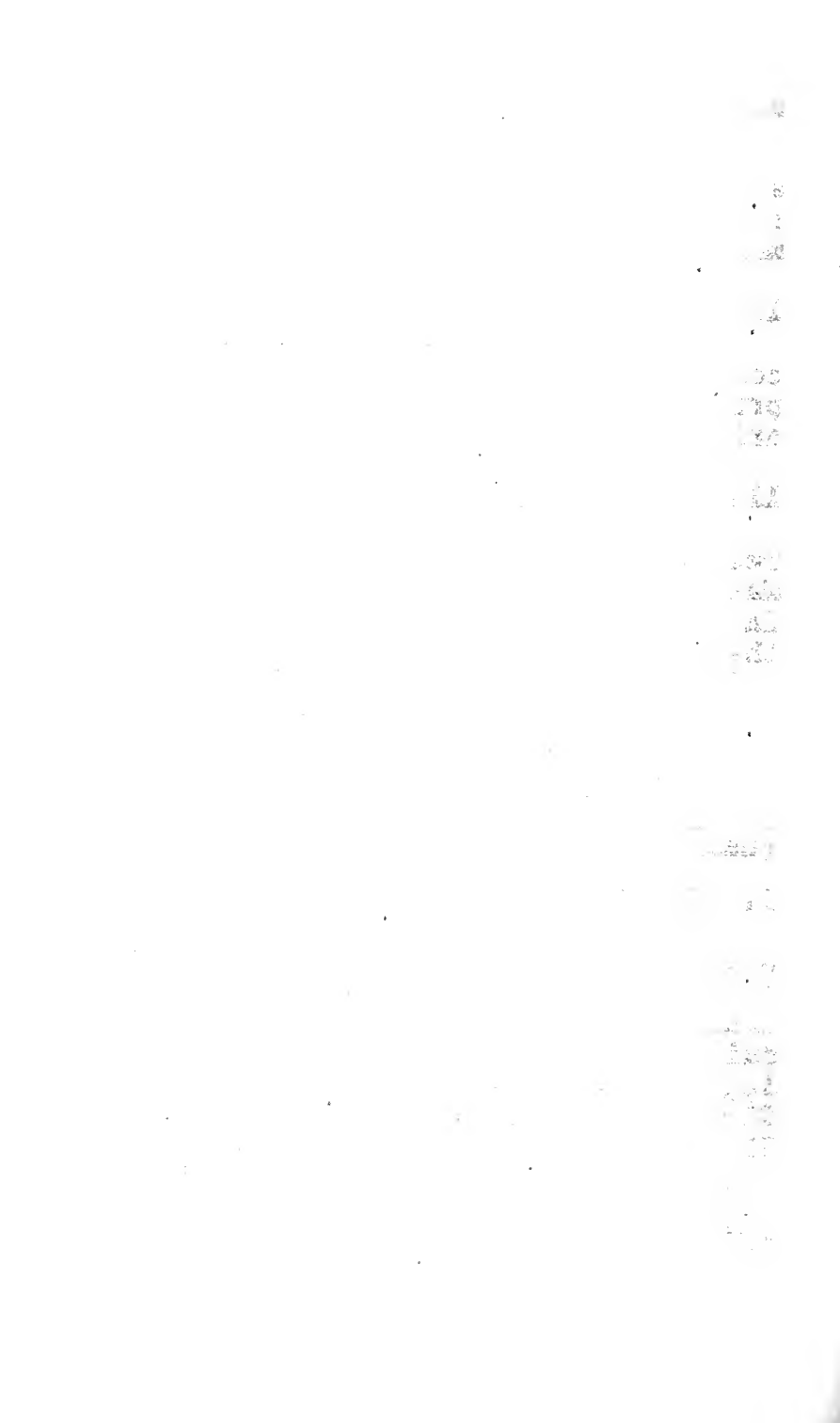
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OFFICERS' CUSTOMS

I. The Superior of the College

1. The Superior leaves the care of the material concerns of the house to the Father Econome who gives orders, does the marketing, etc. If, then, the Father Superior see the necessity of an outlay, which he can make without the assent of the Father Provincial, he informs the Father Econome who consequently gives the necessary orders.
2. The Father Superior has sole charge of writing to families, except on financial questions, which devolve on the Econome. The Father Superior decides upon the admissibility of pupils.
3. The Father Superior has the right of visiting the classes when he sees fit. He should see them, at least, once a month, to read the pupils' notes.
4. The Father Superior has the charge of making certain appointments, for instance, that of stage manager, president and assessor of the literary associations established in the house. If those various societies are subject to ancient rules, the Father Superior is charged with seeing that they are executed.

5. The Father Superior alone can give permission for the pupils to go to town.
6. The Father Superior should be reserved in granting permission to go out. He should send a Master to accompany the pupils and let them go out only on holidays.
7. If some of the pupils wish to go for a walk on ordinary holidays, while the majority prefer playing in the yard, the Superior shall see which is preferable, but the pupils must not go for a walk unattended by a Master.
8. The pupils celebrate the Father Superior's Feast on a day previously determined, either his Patron's feast of the anniversary of his birth. If those two events take place during the vacation, some other day in the course of the year is chosen.
9. It is customary for the Father Superior of the College to see the young Masters occasionally for the purpose of encouraging them and instructing them in their duties. He should be interested in their progress in virtue; and he should, from time to time, counsel them as to the means of cultivating piety and preserving the true spirit of their holy vocation. Those interviews



should not be too frequent; still they should take place at least once a month.

10. The Father Superior should also ascertain if each professor has a confessor, and if those who are not priests approach the Sacraments regularly.

11. The Father-Superior should, in a word, be informed of everything relating to the personnel of the College, Masters as well as pupils, so as to be in a position to give the Superiors of the Community all necessary information.

The Director of Studies.

1. In an assembly of the Provincial Council, presided over by the Father Superior General, August 19, 1883, and in a letter of the Father Superior General himself, of the same date, it is said to be desirable that, in the Colleges of the Province there should be a Director of Studies and a Master of Discipline subject to the authority of the Superior of the College. At the same time, it is said that these two offices may be filled by the same person.

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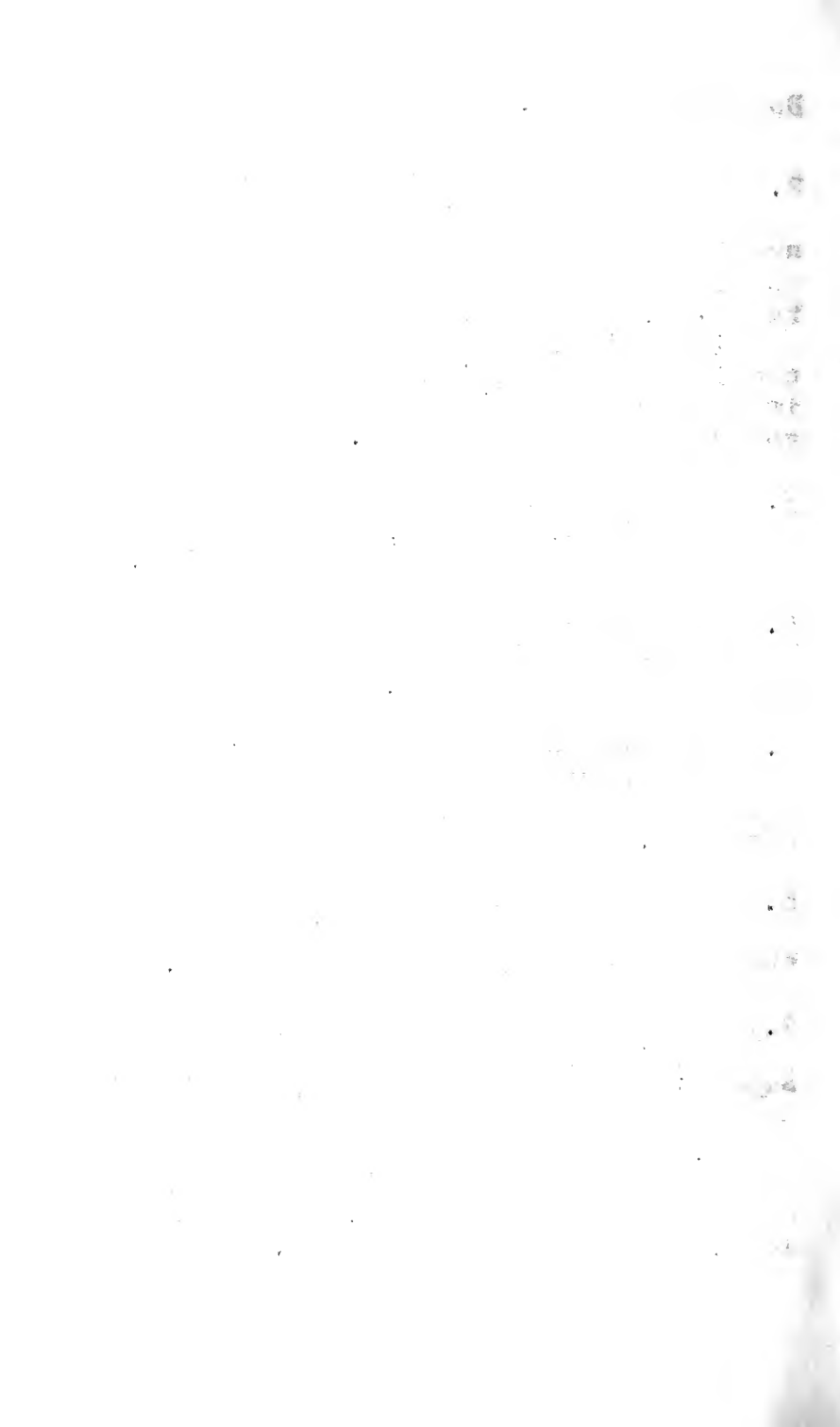
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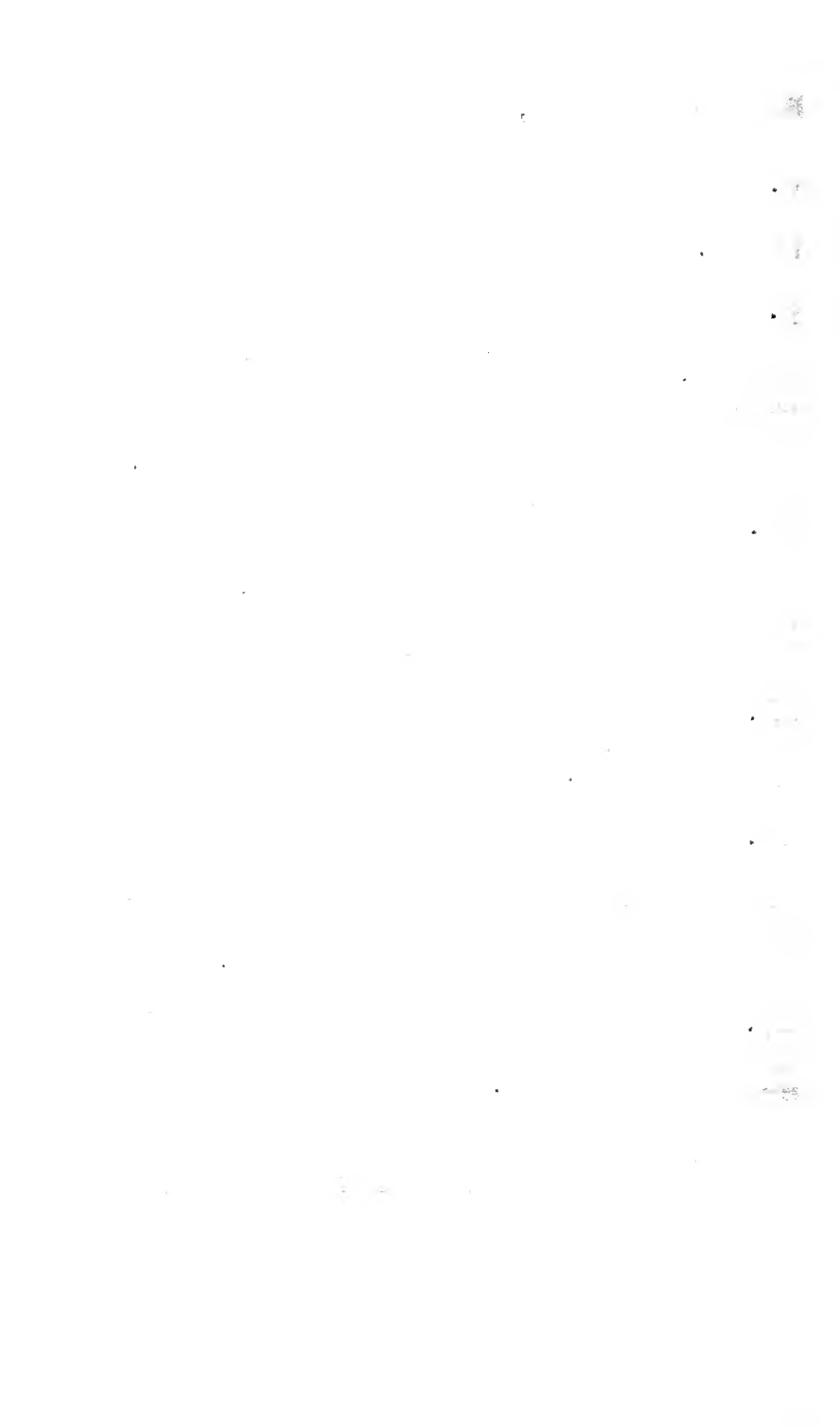
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2. In the above mentioned letter it is said that the Director shall give special attention to the programme of studies and everything relating to teaching, and that, if he is also Master of Discipline, he shall have charge of the interior administration of the house in what relates to order and the proper government of the pupils.
3. In conformity with these principles, the Director shall, until farther orders, be also Master of Discipline.
4. The Director examines the newly arrived pupils and specifies the class they shall enter.
5. The Director sees that the pupils are provided with books and everything necessary in the way of classic property.
6. No change in the programme of studies shall be made by the Director without the consent of the Father Superior.
7. The programme of studies, once determined, he assures himself of its execution by the professors, by visiting each of their classes at least twice a month, according to the advice given by the Very Reverend Superior General, during the retreat at St. Michael's in 1889, over which he presided.



8. The Father Superior has charge of the book containing the pupils' notes.
 9. If the Father Director desire to see the Masters privately or in common, he shall not do so during the Religious Exercises of the Community, without having asked permission from the Father Superior of the residence.
 10. The Father Director grants minor permissions relating to the interior government of the house. The Father Superior alone grants permission to go out in the city.
 11. In the absence of the Father Superior, the Father Director always replaces him.
 12. The Father Director should conform to the various recommendations given him, and to all the duties prescribed by the Directory in the chapter which concerns him particularly.
 13. The official reading of notes in class is always done by the Father Superior himself.
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III. The Master of Cermonies.

1. The office of Master of Ceremonies in each one of our houses is entrusted to one of the confreres who shall be a priest. He shall be appointed each year. His duty is to direct and conduct all religious ceremonies.
2. He has in his possession a list of all church ornaments, etc., and makes known to the Sacristan how and when these are to be used.
3. He writes and posts up all notices to inform confreres of their several duties, as for instance, to publish the order of sermons, High Mass, etc.
4. He gives out the hymns to be sung each Sunday in church; he also tells the choirmasters what they should prepare at their respective practices.
5. We recommend the Master of Ceremonies to visit the singing classes from time to time, especially at the approach of great festivals, in order to give certain directions and advice with reference to ecclesiastical chant.
6. Every confrere unable to take part in a ceremony to which he had been appointed, shall give timely notice to the Master of Ceremonies who shall appoint another in his stead.

7. The Master of Ceremonies ought, in every case, to notify Father Econome of any expenditure to meet which a special collection has not been ordered to be made; he ought, likewise, make known to Father Superior and Father Director, in a general way, his programme for the scholastic year: on what days, for instance, he may practice boys, etc.
8. It shall be the duty of the Master of Ceremonies to provide whatever is necessary for every ceremony. He will carefully see that all services begin at the appointed time, and will himself give the signal to proceed to choir.
9. The Master of Ceremonies should be perfectly acquainted with what is to be done by the celebrant and all the officers, or by the rest of the clergy in choir; and we recommend him strongly to be kind enough to take notice of all infractions of rubrical rules, and, in the most charitable way, to prevent their recurrence.
10. It shall be the part of the Master of Ceremonies to watch closely that silence be strictly observed by everybody in the Sacristy.
11. The Master of Ceremonies shall carefully see to it that proper order be observed in choir by the officers or the clergy.

12. The Master of Ceremonies appoints in good time to the several functions to be performed on greater solemnities, for instance, for Holy Week, the solemnity of Corpus Christi, etc., in order to give ample time to each to prepare himself carefully for the part he shall have to play.

13. The Master of Ceremonies will be kind enough to regulate in detail and clearly indicate for the Sacristan what is to be observed on great festivals, in the matter of lights, etc., and the vestments, etc., to be used on extraordinary occasions, such as, for instance, at funerals, marriages, etc.

14. The Master of Ceremonies shall see to it that choristers are provided with the proper books which the house shall supply to all for the sum of fifty cents a year.

15. We invite the Master of Ceremonies to teach the pupils whom he shall appoint to the sanctuary, and all other servers, how to figure there with religion and suitable decorum. Let him ground the choice he makes of them upon the good and exemplary conduct of each in order that the honor of serving so near the altar be truly appreciated and coveted by all.

(Transcribed from a manuscript booklet in the General Archives of the Basilian Fathers)



